THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. III. No. 29. NEW-YORK, SATURDAY, OCTOBER 5, 1833. WHOLE NUMBER, 133.

From a notice of the poems of Hartley Coleridge, in the August number of the Eclectic Review, (foreign,) we copy the following beautiful lines.

Regeneration.

I NEED a cleansing change within:
My life must once again begin.
New hope I need; and hope renew'd,
And more than human fortitude;
New faith, new love, and strength to cast
Away the fetters of the past.

Ah! why did fabling poets tell,
That Lethe only flows in hell?
As if, in truth, there was no river,
Whereby the leper may be clean,
But that which flows, and flows for ever,
And crawls along, unheard, unseen,
Whence brutish spirits, in contagious shoals,
Quaff the dull drench of apathetic souls.

Ah, no! but Lethe flows aloft
With lulling murmur, kind and soft
As voice which sinners send to heaven,
When first they feel their sins forgiven:
Its every drop as bright and clear
As if, indeed, it were a tear,
Shed by the lonely Magdalen
For Him who was despised of men.

It is the only fount of bliss
In all the human wilderness.
It is the true Bethesda—solely
Endued with healing might, and holy:
Not once a year, but evermore;
Not one, but all men to restore.

CONSUMPTION.

THE proverbially flattering nature of this disease, and its extensive prevalence in our country, render it, considered as a means of religious discipline, a subject of much interest. It presents one of those anomalous cases in which reasoning and facts are at issue: the gradual decay of nature, promising a season of calm preparation for eternity, while in a majority of cases the encroachments of death are so insidious, that the patient falls a victim to the disease before he is aware of his danger. What aggravates the case is, that while the sufferer is sanguine in his hopes of recovery, his friends are anticipating the speedy event of his dissolution as a matter of certainty. There is no reader, of much experience, who has not been personally interested in instances of this kind, and probably this paragraph may catch the eye of some who are sorrowing over a friend thus unconsciously descending to the tomb, or even of the invalid himself who is thus unhappily beguiled. At least we imagine there is no pastor of a parish who is not often called on to perform one of the most delicate of pastoral duties, by breaking to such a patient the nature of his situation. With a view to such exigencies, we have thought proper to lay before the readers of the Churchman an address of the Rev. Wm. Whitaker, which was once republished in the Christian Observer, but has never, we believe, been printed in this country. Mr. Whitaker himself died of a consumption, and the last sermon which he preached was from the text, "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." The substance of the sermon was afterward published, as here given, under the title of "An Address to the Reader on the Danger of delaying the Concerns of the Soul, in hope of a lingering Illness." The reader will take a melancholy interest in following the author through the symptoms of the disease; and will, we trust, join in the prayer that "it may be the means of awakening the minds of some to a perception of the necessity of instant preparation for eternity."

MR. WHITAKER'S ADDRESS.

CHRISTIAN READER,—No one, I believe, ever thought less of publishing a sermon when composing it, than I did of publishing this. An awful circumstance has however determined me to do it. It was the last I ever preached. The same evening, after my return from Morley, where I had delivered it, a blood-vessel broke in my lungs, and finished my capacity for usefulness, as a preacher, in an instant. A circumstance which I hoped might procure it some extraordinary degree of attention, especially from those who had a personal value for me.

Another reason was, that it would give me an opportunity of bearing my dying testimony against that delusion of delusions, by which I am persuaded Satan undoes more souls than by all his other devices; I mean the hopes of a death-bed repentance, grounded on the presumption of a lingering death. This, I flatter myself, I may be able to do with some advantage, (notwithstanding my present very weak circumstances, and utter unfitness to treat any subject with accuracy,) as I have seen so much of the flattery and delusions of a decline, during that long and tedious indisposition, through which the ALMIGHTY, in the course of his all-wise providence, has called me to pass. This is the sole design of this introductory address.

I know the generality of mankind are so far from having any formidable apprehensions of a consumption, that they think it affords a most happy opportunity of preparing for the coming of the LORD; and in the hopes of dying such a lingering death, often, alas! put off that which their conscience tells them is their duty, and which they would not for the world have left finally undone. When they think of the fever, the palsy, the apoplexy, or the cholic, they are alarmed; fear chills all their members, and they are almost persuaded to flee from the wrath to come. But as to a consumption, it carries no terrors with it; so far from it, that they think, if they may but be so happy as to die of this disorder, all will be safe enough; they will then have plenty of time to reflect upon their past lives, to humble themselves before GOD, to apply to the blood of JESUS, and the grace of the Spirit; and that they shall moreover have so many daily calls to attend to, and improve this favorable opportunity, that there is little danger of their neglecting to improve it. This is all a delusion! a dreadful delusion, big with the eternal ruin of most, if not all who trust to it. A consumption affords none of those favorable opportunities of acquainting ourselves with GOD, and preparing for eternity, which it so speciously promises. No: like the harlot, it smiles only that it may the more easily *delude*.

This, reader, is not the rash hasty declaration of a recluse immured in his closet, but the deliberate opinion of one who has past through the various stages of this most deceitful disorder, and grounded upon his own observation during a long course of trial: of one, whose firm persuasion it is concerning his own soul, that if he had not been prepared before he fell ill, he had been undone for ever, (though no one was ever carried on in a manner more apparently favorable,) and whose experience makes him as certain, that if thou trust to it, for making thy peace with GOD, it will as certainly undo thee. Bear with me, Christian reader, while I offer thee some of those observations which have induced me to be of an opinion so very different from that of the generality of mankind. If they appear only the hasty conclusions of a person rendered fretful by a long course of sufferings, then continue thy former hopes; but if thy conscience tells thee, as I am persuaded it will, that they are just, dread one moment longer to pursue a course which may be attended with the most fatal consequences. O! remember that awful declaration, the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place, and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down. (Isaiah xxviii. 17, 18.)

The reason, I presume, why this disorder has been generally thought so favorable to the great work of faith and repentance, is, that it is in itself extremely dangerous; yet attended with no great apparent pain or distress, and generally continues for a long time. Hence, I suppose, it has come to be thought favorable, both as affording *calls* to thoughtfulness, and *time* for exercising it. It must be confessed there appears something specious in this. One would imagine, considering how generally fatal all kinds of consumptions are, that they would at once alarm the person seized with them, and put him upon an *immediate* attention to the things that belong to his peace; in which case he would generally have considerable time for it. Yet, surprising as it may appear, this is so far from being the case in fact, that it has passed into a common proverb, that *a consumptive man never thinks himself in danger*. The justice of this I scarce knew how to allow, till I came to experience it. But I am now convinced that it is an awful truth, well deserving the attention of all those who depend upon this as a season for repentance.

The disorder alarms others, but it seldom creates any great alarm to the patient himself, till he comes to the very last stages of it; and perhaps not then neither, as nothing is more common than for a consumptive man to die in his chair or on his couch. To this insensibility of danger a variety of things contribute.

One is, the *gradual and interrupted manner* in which this distemper proceeds. When the impetuous warrior, who, by raising battery upon battery, destroys his enemy's defences in a moment, abruptly breaks into a country, he creates instant terror wherever he approaches: even the most ignorant and stupid are alarmed, and put upon making use of every method of defence: while he who proceeds more cautiously by sap, (whatever alarm he may give the garrison, who are aware of the danger of such a proceeding,) seldom alarms the inhabitants much, till they see all about them ready to tumble into ruins. Thus, when those more furious emissaries of that great conqueror death, the plague, the fever, the apoplexy, the palsy, &c., appear, they create instantaneous alarm; persons cannot have the least apprehension of their approach without terror: but the consumption gives no such alarm: its approaches are so gradual, that it does not appear to bring death much nearer to view than while in health. On the first seizure, what is more common than for a person to say, "I have only got a little cough, or a slight fever; it will soon go off again; I have often had such complaints before now, and never was any worse for them: colds generally affect me in this manner, but I shall be better in a few days?" In a few days, probably, his disorder abates a little, and then he concludes he is well. It returns again; again he hopes and talks as before. He sees his flesh waste, and feels his strength abate, but hopes soon to get rid of his cough, or fever, or sweats, and then he shall soon recover his flesh and strength, he does not doubt. Thus he goes on *deluding* himself, while all around him see his danger plainly enough. And what enables him to do it the more easily is, that as this disorder does not in general bring a person down very fast till toward the last; in order to be sensible of his decline, he must compare what he is to-day, not with what he was yesterday or the day before, but with some more distant period; which a person in such circumstances is seldom disposed to do. It is natural to every one, I believe, to take up with the shorter comparison, and then it is easy to see what the conclusion will be.

The slow progress of this disorder also creates less alarm, as it affords hope from *futurity*, which other disorders will not give time for. The patient finds himself indeed growing weaker; but "it is owing to the excessive heats of the summer: in autumn he shall be better."—Perhaps he finds himself a little recruited by that mild season. The winter, then, he becomes confident, will perfect all, and quite brace him up. On the contrary he finds his cough increase by that severe season, and that the confinement it occasions contributes further to break down his constitution. Well,—he hopes, and his friends encourage him to hope, that the spring will set all right, and free him from all his complains. So the excellent *Watts* was dealt with, as he himself relates in the following lines:

> Yet my fond friends would speak a word of hope,
> Love would forbid despair.—Look out, they cry,
> Beyond these gloomy damps, while winter hangs
> Heavy on nature, and congeals her power,
> Look cheerful forward to the vital influence
> Of the returning spring.——
>
> *Miscel. Thoughts*, No. 47, p. 178.

Thus do our friends fatally flatter us with hopes of a May sun-beam, while not one of them is kind enough to hint at those cold north-east blasts we must feel before the arrival of that reviving season, and by which so many thousands of invalids are, in this unsettled climate, every spring sent into eternity; and so many more so broken down as soon to fall a prey to the heat of the summer. Fatal friendship!

But this is not the only instance in which our friends cruelly lend their assistance to help forward the delusions of this naturally too delusive disorder. One brings you a remedy for a consumption that has cured this person and the other person, and never was known to miss, if taken in time. If you have faith in such kind of nostrums, this is sure to keep up your hopes till the event undeceive you, and shows it to be a broken reed, which pierces the hand instead of supporting it. Another bids you not to be discouraged; nothing is more common than for persons to continue weakly a long time, and after all recover their health again. I myself was told of one who recovered after being confined to his house for five years. When you are a little recovered from one of the paroxysms of the disorder, they are sure to tell you how much better you look than when they saw you last, and this not only during the first approaches of the disorder, but even to the last, if they can but recollect any one period in which you looked worse. In short, as the danger of this disorder is well known to be more certain than that of any other whatever, and the case of those who are seized of consequence more hopeless, so there is no one in which it seems to be more the united view of all around them to keep out of sight as much as possible whatever might create any alarm. If any are so thoughtless, or so much your friends as to act a contrary part, and plainly tell you their opinion, if you are not peculiarly happy in those about you, 'tis odds but effectual care is taken that they shall never more see you again: while, whenever the distemper will permit, your friends of a different stamp will as certainly be encouraged to get about you as much as they can, in order to keep up your spirits, or in other words to keep off reflection: and in this they are generally too successful. Thus do friends and disorder join together, to keep the patient ignorant of his real case, and prevent him from making any spiritual improvement of it.

But it may be asked, are there no periods in this disorder wherein this deluder cannot cheat; when the patient cannot but be sensible that he is in very imminent danger? Yes, there are.—O! the agonizing pains some feel, when every breath they draw is, as it were, tearing to pieces the tenderest membranes in the human body. O! the inexpressible anguish which others feel from an obstructed respiration, when the lungs refuse to fill, and the patient is brought almost to the agonies of death: O! the insupportable depressions of others, when their souls faint within them: what they feel none can tell, but those who have felt the like. But these, reader, are times for *exercising*, not for *acquiring* Christian graces. The Christian, in such circumstances, finds it quite labor enough to keep his mind in a composed frame, and with a filial temper to submit to the afflictive will of his heavenly Father. It cost me, in these paroxysms, many a sigh and tear to keep mine so; yea, and after all, I had frequent occasions to humble myself before GOD, that I bare not his will more submissively. Is this then a time, (I appeal to thy conscience,) is this a time to begin to do any thing for eternity? If thou suspectest me of misrepresenting matters, or setting things out more strongly than is needful, take the opportunity of applying to the next of thy acquaintance, who is in such circumstances. I will not say, Go and ask him what ability he finds to settle the great account between GOD and his soul? The question might probably get thee an immediate exclusion from his room. But take an opportunity to ask him to settle some account, or talk over some intricate affair: his answer, I dare say, will be, "Do not trouble me with your accounts now; am I in any condition to attend to business, do you think? I could not do it, were it to save my life." Indeed! Then where will thy prudence be, reader, if thou leavest the great account between GOD and thy soul to be settled in such circumstances? If he cannot run with footmen without being wearied, how wilt thou be able to contend with horses. (Jer. xii. 5.)

But when this extremity of pain is a little abated, may it not then be hoped that season will be favorable? No. The old delusions soon return. The intermissions, even to the last, are regarded as the sure earnest, at least as affording good hope of a recovery; and no sooner is the severity of pain, or languishing of the disorder, a little gone off, than the patient begins to think himself in but little danger. I speak this from experience. Perhaps thou wilt not think it, reader, yet I assure you it is true; that though my legs have begun to swell, so as to be burdensome to me; though I am every night emaciated with the most dreadful sweats, and every morning cough up large quantities of thick matter from my lungs; and though my pen, which used to be *the pen of a* tolerable *ready writer*, now so shakes in my hand, that I can scarce write legibly; yet if I did not exercise my reason and judgment, there are times in which I should think myself in little danger. But what room is there to believe that he will exercise his reason, who is conscious that he is utterly unfit for death, and expects to behold nothing after it but blackness and darkness? How much more ground is there to fear that he will indulge the pleasing delusion, till it end in his everlasting ruin?

The above is designed to show how little prospect there is, that a sinner will ever be awakened to faith and repentance during a decline, and therefore, how highly dangerous it is to delay one moment in the great things that belong to our peace, in hopes of dying of such a disorder. Give me leave now to change the scene, and to add, that supposing it had all that tendency to awaken to faith and repentance, which some seem so fondly to imagine, what reason have we to hope that GOD will, by his grace, give efficacy to it? And yet without this, what hopes can we have of success, even from the most likely means? It was a bold expression of a certain great preacher, yet no more bold than true, "Though GOD were to shake an unconverted sinner over the pit of hell, however it might frighten him, it would not convert him." No, reader; to this something else is necessary, even that *divine blessing*, without which *Paul may plant and Apollos water* without success. But what reason have we to hope, that GOD will afford his converting grace to those who have wilfully trifled away their season of grace, and refused to work till the time of working is over? Where is there one instance in all Scripture, except that of the thief upon the cross, (which being a case that can never happen again, is by no means a proper precedent,) of a person savingly called, after the season for working was over? I know of none. I read, indeed, of persons of the most abandoned characters washed and sanctified, and justified in the name of the Lord JESUS, and by the Spirit of GOD, (1 Cor. vi. 11,) and of a Paul obtaining mercy; that in him, as the chief of sinners, CHRIST might show forth a pattern of all long-suffering to them that should hereafter believe. (1 Tim. i. 15, 16.) Nay, and I read of some being called into the vineyard at the eleventh hour, (Matt. xx. 6,) when they had but one hour to work; but none of them called after the twelfth. No; the door seems then to be shut, and nothing left but for the LORD to take an account of his laborers. An awful consideration this for a sinner who neglects to prepare for the coming of CHRIST, in hopes of a death-bed repentance. Reader, whoever thou art, may it have its due weight with thee. Methinks, it may well make thee tremble, if thou art an unconverted man, to think upon what a precipice thou standest. O! think of it, and dread to trust to any thing to be done, when thou art capable of active service no longer. To-day, while it is called to-day, begin to prepare for eternity, lest the LORD swear thou shalt not enter into his rest at all. And concerning whom have we more reason to fear he is uttering this awful excluding oath, than concerning those who have wilfully trifled away all the time in which they were capable of serving him, in hopes of repenting when they could serve him no longer.

But supposing all these difficulties got over; supposing that, by a miracle of divine grace, thou art awakened in this most dangerous state to such a sense of thy undone condition as humbles thee thoroughly at the foot of JESUS, produces that godly sorrow for sin which worketh repentance not to be repented of, and which would have brought forth fruits meet for repentance, if opportunity had not been wanting. In this case I doubt not thy state is safe. But what evidence canst thou in such circumstances have that it really is so? Our LORD says, By their fruits ye shall know them, (Matt. vii. 20,) and orders us to discover the reality of our relation to him by letting our light so shine before men, that they seeing our good works, may glorify our Father which is in heaven. (Matt. v. 16.) In like manner also the apostle James says, that by works is faith made perfect, (James ii. 22,) that is, illustrated and discovered to be real. But we have no other Scripture criterion that I know of. All others are the inventions of men, consequently liable to deceive. What reasonable evidence then canst thou have that thy state is good, even supposing that it be so? I know well there are some who will encourage thee to trust to certain impulses and feelings; who talk of receiving satisfactory assurance of seeing CHRIST holding out his arms to receive them, from dreams, and strong impressions on their spirits, which assure them they are the children of GOD: but as these are no Scripture marks, a wise man will be very cautious how he trusts to them. When he considers to what a pitch the imagination may be worked up, he will always doubt such evidences as these; especially he will always have a doubt of them in such disorders as we are now treating of. The body being weak, and the spirits for the most part brisk, such impressions on the fancy, either from the operations of our own imagination, or the great enemy of souls, are easily made. We often perceive them in persons in such circumstances, with regard to common things; and what strange agitations are sometimes occasioned thereby!

No wonder, then, if (without any divine operations in the case) the terrified uninformed mind be elevated with religious imaginations; such as that GOD *is theirs;* CHRIST's *blood is shed for them; the devil has no part in them*, &c. After conversing with persons of an enthusiastic turn, whose whole discourse consisted of such phrases as these, injudiciously applied: and therefore every prudent person will be very cautious how he rests on such evidence, or indeed takes any comfort from it, till he has had some opportunity of proving its genuineness by its fruits.

Indeed it may justly make one very cautious with respect to all kinds of evidence not accompanied by works, when we consider how few of those who have been awakened on what they imagined to be a death-bed, ever kept their vows and resolutions when they recovered. For my own part, I do not know one. And though I believe there have been some few instances of this kind, yet the number is so very few, compared with those who have returned again to their folly, and perhaps become seven-fold more the children of hell than before, as may well make a man tremble who thinks of a death-bed delusion, and doubt of every evidence of his own change, if he has not an opportunity of proving it by its fruits.

How uncomfortable then, reader, must thy situation be, even supposing thou art really converted, in this most inconvenient season! While the Christian who served GOD from his youth is rejoicing in the consideration that he remembers, and ever will remember, the kindness of his youth; and taking encouragement thence, not only to stay himself upon his GOD, but to rejoice in him amid all his trials and afflictions, thou art beclouded with doubts and fears, with only a bare *Who can tell but the* LORD *may be gracious?* And when, on the other hand, these sensible joys are fled from thy fellow Christian, and he can only trust in the name of the LORD, and stay himself upon his GOD, because conscious that in the main he has feared the LORD, and obeyed the voice of his servants; how dismal must thy soul be, how full of doubts, fears, and suspicions as to all thou hast felt, and of dismal forebodings concerning what is future.

Come now, then, and let us reason together. Is the consumption a desirable season to which to put off the great work of faith and repentance? Is it a disorder in itself likely to awaken thee, or afford thee any peculiar means of awakening? Is there any reason to hope that GOD will ever bless thee with the aids of his good Spirit, if thou thus wilfully triflest away the time of health, in hopes of a death-bed repentance? Or canst thou have any thoroughly satisfactory evidence of thy good state, supposing thee converted, if thou delayest to this most unfavorable season, or canst thou ever die comfortably without it? Say, then, does a consumption appear a favorable season of acquainting ourselves with GOD, and preparing for eternity? Does it not appear less favorable to thee than it once did, from what has now been suggested? Yet I have not been able to tell thee half. O! that I could describe to thee half what I have felt in myself, of the extreme unfitness of this season for so great a work! O! that I could lay before thee, in a view one half as striking as they have often appeared to me, the delusions of the former, and the extreme langor and listlessness of the latter part of this most tedious disorder, wherein, literally speaking, the grasshopper is as a burden! But I cannot. My weak shattered frame forbids it. It is a wonder I have been able to say so much. But from what I have, judge of what I have *not*, been able to lay before thee, and then ask thyself seriously, whether it be not best immediately to fall in with the wise man's advice, (Eccl. ix. 10,) and whatsoever thy hand findeth thee to do, to do it with all thy might? Then mayest thou hope to die with comfort whatever death is appointed to thee, and to lift up thy head with rejoicing, amid all the future horrors of a dissolving world.

W. W.

MISCELLANY.

LETTER FROM ENGLAND.

From the Correspondent of the N. Y. Observer.

Salisbury Cathedral—Stonehenge—The Shepherd of Salisbury Plain.

THE Shepherd of Salisbury Plain, Stonehenge, Old Sarum, and Salisbury Cathedral, are things of some note. The latter is distinguished for its lofty spire, four hundred feet; for the purity and uniformity of its architecture, external and internal; and for the warped condition of the columns of masonry, which support the tower and spire, under the amazing weight that rests upon them. That columns of wood, being fibrous, should bend and spring by a superincumbent pressure, would not be strange; but that masonry should do so, and yet not fall, is certainly remarkable. It is frightful to stand at the foot of these columns, to think of the weight resting upon them, and then look up and observe each of them bending ready to be crushed. And the only reason why it is presumed they will remain, is because they have already endured for ages under the same appearances. An extra fixture has been thrown in for protection, interposing a monstrous blemish in the perspective of the transept. Aside from this the pure Gothic of the entire edifice, constitutes the rarest beauty of the kind in the British Isles. It was built in the thirteenth century; the spire having been since added, the top of which inclines twenty-two inches from a perpendicular line, in consequence of the warping of its supports. An old man, now between seventy and eighty, has been accustomed to ascend once in a twelve month, for many years, to oil the weather-vane. He gets out of a window a few feet below the top, scrambles like a squirrel to some iron net work at the giddy elevation of four hundred feet, performs his office, and descends with all the self-possession of a sailor. This year, however, he has been unable to do this on account of the infirmities of age.

I rode this morning in a fly, a sort of hackney coach, drawn by a couple of mules, to *Stonehenge*, about eight miles from the town, situated in the heart of Salisbury Plain, and standing isolated in all the grandeur of its mysterious and hitherto unexplained history. It is truly a sublime object; sublime in itself, as filling the mind with wonder where the stones came from, how they could have been brought there, and placed in their relative positions! The heaviest columns are rated at seventy tons; the whole number being ninety-four, as near as can be ascertained, although the present confusion of the assemblage renders it difficult to count them. It is supposed to have been a Druidical temple, where human sacrifices were offered; a superstition as sublime as it was diabolical, as mysterious as cruel! The rude grandeur of the work demonstrates the rudeness and barbarity of the age. There are no indications that this place of sacrifice was ever enclosed by walls, or covered by a roof. It is encircled indeed by the traces of a ditch and a corresponding embankment, and the columnar ranges of stones were set up in circular lines, at greater distances from each other than the spaces occupied. About half an acre was occupied by the temple itself. The only junction of the structure, if structure it can be called, appears to have been the resting of the amazing cross and horizontal slabs on the largest columns, about twenty feet high and fifty asunder, most of which have fallen, some were inclined, and a few only standing erect. Tenons were left on the top of the perpendicular column, entering grooves of the horizontal pieces laid upon them. It is barely possible, that the mechanical powers of the present age could set up an edifice like this; but the rudeness of the work does not naturally suggest the knowledge and application of such powers at the time of its creation. Hence the wonder.

It is said by some that the same material is not to be found in this island. It is incredible, however, that these immense rocks should have been shipped; and almost equally incredible that they should have been transported any considerable distance on trundles; and yet they were never found in this vicinity. Many of them are reduced nearly to right angles, but more exhibit a smooth, or properly plain surface. There is nothing like the skill of masonry bestowed upon them. They were, perhaps, purposely left in this rude state, as emblematic of the stern and inexorable rites which they were set up to witness. The supposed altar-piece lies in the centre, imbedded in the earth, and directly behind it two of the largest columns supported the heaviest cross beam—but the columns have inclined and dropped their burden.

There are other relics of the kind in the island, but none so stupendous. All the parts of a similar temple have been transferred at great expense from the island of Jersey, and set up on the estate of a private gentleman at Henley on Thames, now the property of a Mr. Maitland.

There are numerous marks of ancient military fortifications scattered over Salisbury Plain—and tumuli of the ancient dead, such as are to be found in the western regions of our own country, lift up their heads in various quarters, and sometimes in groups.

Old Sarum, of recent fame, as a rotten borough of England, sending two members to parliament under the old *regime*, is a naked fortification in ruins, two miles from Salisbury. It is as desolate as the crown of Ben Nervis, in Scotland.

My sensations in visiting Stonehenge were the result of a singular combination of the grateful recollections of Mrs. Eore's Shepherd and his family, and of the actual scenes before me. "The Shepherd of Salisbury Plain" was continually ringing in my ear, and all his history passing in review before me, as I rode over these undulating, naked, and apparently boundless fields, among the tumuli and traces of ancient fortifications, and came at last to gaze upon and admire this wonder-exciting and unaccountable relic of a barbarous age and a bloody superstition. What a demonstration of man's susceptibilities of religious affections, or a sense of guilt, of his need of atonement, and of the dreadful errors into which he may be plunged without the guidance of a divine revelation!

Salisbury, July 2, 1833.

From the Mariner's Church Magazine.

THE COLONEL AND THE SOLDIER.

THE following article shows what was the condition of pious soldiers and sailors a few years ago, and illustrates the happy change that is now going on among them:—

A few pious Methodist soldiers, about ten years since, belonged to the household troops, and lay at Brighton. A colonel at one time forbad their going out on the Lord's day to attend their Methodist chapel. One of the pious soldiers begged to speak with him. "Well, P., what do you want?" "Please, Sir, put the Methodist soldiers down in the drunkards' list." "The drunkards' list, why?" "Because, Sir, the drunkards of the regiment are allowed, on Sundays, to leave the barracks and visit the public houses and gin-shops in Brighton, but the pious soldiers are not permitted to go up to the house of GOD on the sabbath-day as they wish; if, Sir, you will please to put us down in the drunkards' list, we shall, of course, share in the drunkards' privi-

lege." "No, I cannot do that, it would be a disgrace to you." "We don't mind the disgrace, if we can enjoy the privilege." "No, I will not let you go out to visit a conventicle. I tell you that all his majesty's household troops are gentlemen soldiers, and ought to look upon themselves as such, and not bemean their regiment and dishonor their colonel by being found in a Methodist conventicle." "David was a king, Colonel, and he loved the habitation of God's house, although it was in a tent. It is the presence of the Lord, Sir, that makes a place sacred, and not the name or the walls." "What, do you call a Methodist conventicle sacred?" "Yes, Colonel, for Jesus Christ has said, wherever two or three persons are gathered together in my name, there I am." "Well, I differ from you in religion you know, I'm a Churchman." "Have you any fault to find with the Methodist soldiers, Colonel? Do any of us neglect our duty, disobey your orders, or behave disrespectfully to our officers? or do we stay out late at night, or exceed our furlough at any time?" "No, P., I have no complaint to make against any of you." "No, Sir, and you have no trouble with any of us; you know you are perpetually harassed with the drunkards in the regiment, you can do nothing with them; they come in when they please, and confinement does them no good; yet, Colonel, you set them down in the list to go out on the Lord's day. Please, Colonel, oblige our men, and let us be placed in the drunkards' list." "No, I won't; I tell you it would dishonor you who are now some of the best men in the regiment, and it would be a disgrace to you as gentlemen soldiers." "Will you, then, please to give us liberty on the Lord's day?" "I tell you what I'll do with you; I'll order a play at the theatre for the regiment, and if the Methodist soldiers will go, I'll give them all special tickets for the best accommodations in the pit." "I thank you, Sir, but I humbly hope that the Methodist soldiers have too much regard for their own souls, and the honor of the Lord Jesus Christ, the great captain of our salvation, to be found in a theatre. Their business is, Colonel, to admonish all their comrades to flee from the bottomless pit, where the worm dieth not, and where the fire is not quenched." "What, will it hurt any soldier to go to a theatre?" "Colonel, do let me beg of you to exercise your own good sense and correct judgment, and I will then ask, will a theatre do a soldier any good? will it, in short, teach him to fear God, and as the fruit of that holy, filial fear, to honor the king, by a respectful, steady, undeviating devotedness of himself to his service, and not with the hollow shout of the drunkard?" "You are righteous overmuch: I love a play; will you have tickets?" "No, Sir, if you think it disgraceful in a British soldier to attend a conventicle, I must beg to state that we should think it infinitely more disgraceful for a pious soldier to be seen in a theatre. That, Sir, we consider to be the house of Satan, the enemy of souls. Jesus Christ, Colonel, is our divine master. He would not lead us to a theatre. We shall always be happy to obey all lawful commands, but were you ever to enforce a command to attend a theatre, we should be compelled to disobey you, because conscience is God's, and our duty is first to him, and next to our king, our officers and our country." "What, then, as I think it a disgrace for a gentleman soldier of the king's household troops to attend a Methodist conventicle, you think it a disgrace for a pious soldier, as you say, to attend a theatre?" "Precisely so, Colonel." "Well, that's queer enough, to be sure. I see you get your wits brightened up a little by these conventicles, at all events, P." "Thank God, Colonel, I trust we get our minds improved, our hearts made better, our lives reformed, and we learn to pray for our king, and government, and officers, and comrades, and for the whole army and navy of the British empire." "Well, P., you may go, I'll think of your request; mind your duty and be respectful to your officers, and perhaps —— there, I'll say no more—go to your comrades." The next Lord's day the pious soldiers had the same privilege as the drunkards; they were at liberty to visit Brighton, and worship God where they pleased.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP M'ILVAINE TO THE CONVENTION OF THE DIOCESE OF OHIO.

Beloved Brethren,—It is with the sincerest pleasure and thankfulness, that I find myself in the midst of the clergy and delegated laity of the Diocese of Ohio.—So long associated with you in name; so long prevented, by wise providences, from knowing and acting with you as my own affections would have prompted, I rejoice that, at last, we have an opportunity of meeting face to face; of consulting together concerning the great interests of the kingdom of God, and the salvation of souls; and of endeavoring to promote in each others hearts the love of the brethren and of our blessed Lord. I meet you, dearly beloved, under a solemn and affectionate sense of the unspeakably important and interesting relation in which it has pleased God to connect me with you and the Churches you represent. Its responsibility—the variety and difficulty of the duties involved in it—the exalted spirit of love and tenderness, as well as the eminent wisdom and firmness which they require, and the many trials of body and mind to which they will call me, should not my term of service on earth be soon brought to an end; all these are considerations which expand the more I review them: and associated with the consciousness of my own unworthiness and wants in every thing pertaining to the duties of my office; fill me with wonder, that ever the great Head of the Church should have called me to such a station; and with fear, lest, in such a stewardship, I should not be found faithful. One consolation, at least, I may always feel. Nothing but an entire and impressive conviction of duty persuaded me to undertake this office. Situated in one of the most desirable regions of our country, where all the advantages of refined, intellectual and spiritual society are so abundantly possessed; associated with a congregation whose kindness and affection seemed almost unbounded, and among whom I could have rejoiced in the permission to spend the remnant of my days; my relatives around me, and every earthly comfort supplied me: there was no secular or selfish motive to desire a change of residence, or of labor; and it was with the most painful emotions and a strong effort of spirit that I entered upon the question of duty, when the election to the Episcopate of this Diocese was received. The office I had never desired. From its exercise amid the circumstances in which the Church in this Diocese has of late years been situated, I could not but wish to be spared. For encountering its duties in a new country, among a widely scattered people, there was little in my education or habits to prepare me. But the Lord, I humbly believe, showed me what he would have me to do; and now trusting in his grace to make me sufficient for it, am I here before you, brethren, in the name of the Lord, with a heart full of love for all: anxious by all means and all labors to promote the kingdom of God among your respective flocks, and among all people, and looking unto Jesus, the Author and Finisher of our faith, whose strength is sufficient in all weakness; whose mercy abounds over all unworthiness.—May His Spirit abide upon us during our present Convention, ruling our hearts and minds according to his will, so that a spirit of peace, and of love, and of a sound mind, may pervade every member, and all of us, when we separate, may feel that our season of ecclesiastical business was also, what it should always be made, a season of spiritual refreshing and improvement.

You have reason to expect of me an account of the duties I have been employed in since my consecration. In regard to the visitation of the Diocese, little has yet been done. Various circumstances, of a character perfectly imperative, have prevented a more extensive accomplishment of this important branch of episcopal duty. Entirely uncertain on which side the decision of the General Convention as to the resignation of my predecessor would lie, until a few days before that of the consecration, it was the 13th of November, before I could make preparations for a short visit to Ohio. My object, in this, was not a visitation of the Churches. The lateness of the season, the almost impassable condition of the roads, and the necessity of soon returning to my family, as well as to my congregation, with whom my pastoral relation still continued, forbade the hope of doing any thing more than ascertain the condition and wants of our College, collect information by which to determine on my place of residence, and visit such parishes as, in the prosecution of those objects, should come within convenient reach.

The interval between the meeting of the General Convention and the commencement of the visit was not spent without advantage to the Diocese. An effort was made to obtain, by subscription for five years, the salary of an additional professorship in the Theological Seminary connected with Kenyon College; under the expectation that at the expiration of the time the Institution would be enabled to sustain the professorship without further aid. By the cheerful liberality of members of the congregations of St. Ann's Church, Brooklyn, and St. George's, New-York, assisted by the cordial contributions of some of St. Stephen's, and the Church of Ascension, together with a few subscriptions from Ohio, the required sum was obtained: and on the foundation thus laid, the Rev. Joseph Muenscher of the Eastern Diocese, has been appointed to the Professorship of Sacred Literature, and is expected at the beginning of the next term, (Nov. 1st,) to enter upon its duties.

Having assisted and preached at an ordination of Deacons in the city of New-York, by Bishop B. T. Onderdonk, I left my family in Brooklyn, on the 13th of November, and set out for this Diocese. I preached once at Burlington, N. J., my beloved birth-place—twice in Philadelphia—and twice in Baltimore. Riding night and day, I found myself on the morning of the 24th in Zanesville, a town which I shall always think of with interest as my first resting-place in Ohio, and where I first had an opportunity of meeting and preaching to the people of my new and most interesting charge. Received most kindly and affectionately to the house of Mr. Goddard, I passed two days in Zanesville, with every reason to be pleased with the spirit and manner with which I was treated. On Saturday evening, (the day of my arrival,) I preached in St. James' Church, and again on Sunday morning and afternoon, administering on the last occasion the sacrament of baptism to an infant. On Sunday night, the Episcopal church being found too small for the attendance, and that of the Presbyterian congregation having been kindly offered, I preached in it my fourth sermon in Zanesville. The Church there I was sorry to find destitute of a pastor, and in a depressed and desponding condition. An effort was made with the vestry and the congregation to revive their exertions, and induce them as soon as possible to obtain a permanent minister. The attempt was not in vain, though I regret to say their efforts have not been successful.

On Monday, November 26, accompanied by the Rev. Mr. Bausman, who had been my attentive and most serviceable companion all the way from Baltimore, I rode to Newark on the way to Gambier. The weather being extremely bad, and a prospect appearing of being able to do something toward the erection of a church in that place, I agreed to remain there two nights instead of one, as had been at first intended. The churches of the Methodist and Presbyterian congregations were kindly offered for the use of the Episcopalians of Newark. I preached once in each, and held a meeting at the house of Mr. Hazlitt, where I was hospitably lodged for the purpose of trying what could be effected toward the erection of a church. The meeting was small, but spirited, and about $1100 were subscribed. The sum has since been increased to $2100. A spacious lot has been purchased; and nothing remains but a small measure of united exertion to erect an appropriate edifice for the worship of God.

Nov. 28.—Arrived at Gambier, where I remained till Dec. 4th, inspecting the condition of the College. During this time I held a private meeting of such students as were professors of religion, for the purpose of prayer and exhortation,—preached thrice in the College Chapel, and ordained the Rev. C. W. Fitch, Professor of Greek, to the Order of the Priesthood.

On Sunday night, December 2d, preached in St. Paul's Church, Mount Vernon—a new church recently finished at the cost of no little sacrifice and effort, and in which a congregation is fast rising to such a measure of strength, as it is hoped, will enable them before long to support the ministry.—On the following Tuesday, left Gambier, accompanied by the Rev. Mr. Sparrow, and the Rev. Mr. McElroy, and rode to Berkshire. Preached at night to an interesting congregation in Grace Church, then unfinished. Next day arrived at Delaware, and preached at night in St. Peter's Church. I was particularly pleased with the appearance of the congregations last named. United under the care of the same Rector, they seemed to be of one character, and to exhibit evidence of a very healthy, spiritual state. I have seldom seen a more animated and unanimous participation in public worship, or a more earnest attention to the preaching of the word. May they grow in grace and in the knowledge of the Lord Jesus Christ!

The day following, rode to Worthington, and preached at night in St. John's Church, a new and appropriate building, then unfinished. The congregation was large and highly interesting; and so far as could be judged from so short an opportunity, afforded a promising field for a faithful minister. The church was then without a minister. The Rev. Erastus Burr, recently ordained by the Bishop of Kentucky, and received into this Diocese, by letters dimissory from the Diocese of Tennessee, has since been called to be its minister; and is now officiating in that relation.

Friday, Dec. 7th.—Rode to Columbus, and remained there till the following Monday. Met the Board of Trustees of Kenyon College; preached twice in the Presbyterian church, and once in a small edifice used by the Episcopal congregation, during the erection of a new and handsome church, then considerably advanced. At Columbus, I admitted to the Order of Deacons, the Rev. Alvah Guion, now officiating in Piqua and its vicinity.

It should here be stated, that in consequence of the brief notice the churches had received of my intention to visit them, confirmation was very seldom administered.

(To be continued.)

COMMUNICATIONS.

For the Churchman.

"THAT ALTERS THE CASE."

I was much pleased with the drift of certain "queries in editorial casuistry," lately put by the editor of the Presbyterian. *E. g.*—"When the correspondent of a paper has, with great pains and expense of time, translated or *digested from unusual sources* articles for the said paper, is it right for another editor to insert them repeatedly without any hint that he has not himself gone through the necessary toil?"—I was *not* so much pleased when in his next paper but one I saw the following *abstraction* from one of the bundles of "Bits" by your correspondent "Crucifer," *without* a hint of acknowledgment to correspondent or editor.

"'The thing which hath been,' saith the wise man, 'is the thing which shall be;' and so indeed we find it. 'Many would be glad to have the Spirit to sit as a refiner upon their lips, that they may be able to *speak spiritually*; but few are willing that he should sit as a refiner in their hearts, to melt and consume their self-will, and purge out of them all secret inclinations to sin. Abundance have learned to *talk parrot-like of the Spirit*, and pretend greatly to things spiritual; who yet declare by their lives, as those mentioned by St. Jude, that they are altogether "sensual, having not the Spirit;" that they have received no other spirit but that of the world.'—*Worthington.*"

It is a small matter I am aware; but makers and expositors of the law are justly held to a scrupulous observance of its requirements.

Suum Cuique.

To the Editor of the Churchman.

I noticed in a recent number of the Churchman, an article relating to St. Paul's Church, at the Quarantine.

Since then I have attended divine worship held there, and beg permission to add my testimony to the necessity which exists for the establishment of our Church at this place. As I have no doubt of your wish to make the Churchman instrumental of as much good as possible to our Church, I trust you will, while noticing the claims of others to the generosity of the city, allow your columns once more to speak a word for the Quarantine.

I have obtained a copy of the article upon this subject which appears in a subscription book now circulating in this city in behalf of this people. It urges this matter upon us, by some considerations which with me have had weight, and I doubt not will move others also; by publishing an extract from it, you will gratify a subscriber, both to your paper and the Quarantine Church.

"For *fourteen* years,* the Episcopalians there have been exerting themselves to have a house of worship. Many persons, once members of our Church, have since their residence there united themselves with other denominations. The *sick* have been landed and have *died* there, and had no Episcopal clergyman to administer to them the rites of their Church.

There are yet many persons there who are strongly *attached* to our Communion, and many others who much *prefer* the Episcopal to every other denomination. A congregation was, some months since, organized. A pastor has been engaged, who each Lord's day and at other times, supplies it with services. The *school room* in which they assemble is quite too small. A *subscription* for the necessary funds to erect a church has been opened. A *lot* has been given by a gentleman residing there.

The Episcopalians living at the place find it impossible for them to procure the necessary amount from among themselves, though they have succeeded much better than they anticipated. They must depend upon others for at least *one half* of what is required. In the name then of the Church and of religion, and by your desire that your fellow-creatures while *living* and in their *last moments* should be gratified and consoled with the offices of our holy faith, your aid in their behalf is most earnestly solicited. Give, and may the blessing be yours which is promised to those who provide for the sick and needy."

* The first application made to the city for this purpose was in 1830, by Daniel D. Tompkins, and was favorably received by the body to whom it was presented; so well satisfied were gentlemen *then* that we ought to have a church at this place. The need has been increasing each year since that time.

For the Churchman.

Mr. Editor,—I have been just reading an official document, which I saw in the Vermont Chronicle, on the subject of Domestic Missions. The low state of finances in our own Diocesan Missionary Society gives an interest to any suggestion on this topic. I send you an extract, therefore, from the document referred to, and beg some of your readers, more competent than myself, to discuss the merits of the plan proposed, and the propriety of applying it to diocesan missions. I confess the plan seems to me to be of questionable utility, but still worthy of consideration, and I am the more encouraged to submit it to your readers, because the cause is benefited by whatever draws attention to it. But I will not longer detain them from the article itself—merely apprising them that, as being written for the members of a different denomination, it must be read with some allowance for peculiar phraseology and local allusions.

"From the above table and remarks it appears, that the Churches have not taken so lively an interest in domestic missions that the cause will be adequately sustained without special exertions; not, probably, unless agents are brought into the field to labor and toil. A person acquainted with facts will perceive, that whenever any measures have been taken to call the attention of the Churches to the cause of domestic missions, they have responded favorably. From one experiment made by the society, and from the principles on which the board have successfully acted many years in this and other States, much is to be hoped from the labors of active and discreet agents. Many, to be sure, declaim violently against the employment of agents. If these complaints came generally from the doing, rather than the non-doing class, they would be more entitled to influence benevolent operations. It is deeply to be regretted that so much effort and so much labor of agents has become indispensable. Most of this labor would be unnecessary, if ministers and Churches promptly did their duty. Many are in the condition of a man who refuses to liquidate a just claim till he is pressed with a legal process, and finally is laid under the necessity of paying both debt and costs. Our heavenly Father requires of us certain contributions to promote his cause. If they are withholden till he has employed one agent after another to reiterate his claim, he will not consider us as doing our duty, till we have paid both the debt and the expense of agencies. And yet, in the Church as in the world, many neglect, till they are required by Him who errs not, to pay both the original claim and the expenses of collecting. If ministers and more intelligent laymen would do their duty in public and more private meetings, and the Churches would avail themselves of the facilities now afforded for reading, the requisite information might be communicated, and the expense of agencies in a great measure saved. This expense in England, and sometimes in this country, is a very serious drawback from the funds of a society. How happy, then, would be the state of things, if the officers and members of the Churches in Vermont possessed such views of domestic missions and other objects, and exerted such an influence over each other, that their contributions would be poured systematically into the treasury of the Lord, even though no agent came to remind them of the time for their collections, and to enjoin, freely ye have received, freely give. But still who doubts, if past experience is to be heeded, that the friends of domestic missions must resort to agencies or other special efforts, or leave many of our Churches to lie under the condemnation of him who said, 'Curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord?' One object of agents should be, to prevent, as far as possible, the necessity of future agencies—to enkindle such a spirit and put things in such a train, that the cause may go forward after they have left the field. For this purpose they should, as far as practicable, meet the associations. For if ministers would do their duty by affectionately pouring in the light at their church meetings, and on the sabbath, and occasionally in their exchanges, by aiding each other in this labor of love, wonders might be wrought, and the very desert be made to blossom as the rose. And all who consider agencies of questionable expediency, should endeavor to put themselves, and those with whom they act, or for whom they are in any degree responsible, in such an attitude, that in their circle the labors of an agent shall become obviously unnecessary. But where such a state of things does not exist, who can doubt that the friends of any cause of general interest should take measures to communicate information, and enkindle a proper spirit? Take the case of our Vermont Domestic Missionary Society. If its friends cannot in any other way awaken an interest in this great enterprise to bless the State and save the country, ought they not to urge the necessity of agencies? Ought they not to employ agents, and press this subject on the conscience, till the whole State is moved?

For the Churchman.

"EXTENT OF EPISCOPACY,"

Is the heading of the last page in the Churchman's Almanac for 1834. "This annual" having this moment fallen into my hands, my attention was immediately attracted to the article with the above title. While I was gratified in seeing the statement of the "extent of Episcopacy," I could not but be a little surprised to find enumerated among "Protestant Episcopalians in North America," "Methodists adopting *Episcopal* government."

Pray, Mr. Editor, will you call upon the gentleman to whom we are indebted for the annual to explain to us the *nature* of Methodist *Episcopal* government. Must *we* admit it to be such because *they*, the Methodists, *call* it such? As well may we admit that the Presbyterians have episcopal government; for *they call* their pastors bishops. We have seen the account of more than one installation and ordination by them, in which it was stated, "Brother A. B. was ordained *Bishop* over such a congregation—*Bishop* C. D. made the ordaining prayer—Bishop E. F. preached the sermon," &c. &c. Now we think the argument very plain and incontrovertible, why, notwithstanding *these* have so many among them whom *they* style bishops, *we* cannot concede to them that theirs is "*Episcopal* government." We simply reply to *them*, your pastors never *received* any authority to ordain men to the ministry in any grade, much less to make bishops, and therefore your bishops (so denominated by you) are no more true or lawful bishops, (or ministers even of any grade,) than a man is a true and lawful magistrate, or governor, who has been *appointed* such by those who never had been *commissioned* or empowered to make such appointment.—And is not the same argument as conclusive against the Methodist? John Wesley had *never* received any authority to *ordain* men to the ministry, yet he *did* presume to ordain men to the ministry—and *appointed* one of these as a *superintendent*. This person afterward, very much to Mr. Wesley's *dissatisfaction* assumed the *name* of bishop. But was he therefore a *lawful* bishop? Surely not. But this is the origin of Methodist *Episcopacy*. But have they therefore in *fact* any Episcopacy, or *Episcopal* government? We hope the author of the Almanac will inform us.

Elthone.

Remarks.—Elthone being, as we presume, a good Churchman, deserves the privilege of a hearing; but as the Rev. gentleman who compiled the Almanac was referred to in our columns by name, it is no more than fair that we should intercept the missile with the editorial egis. We remark, therefore, that the complaint turns on the *use* of a word: Elthone restricts *Episcopalian* to the rigid sense in which it is taken in our formularies, while the editor of the Almanac has used it in the loose sense in which it is generally current, and which, though he would not sanction as a Churchman, he might with propriety adopt as an author. As the Almanac, however, is a semi-official document, it would have been better to use the word in its restricted import; and we understand that an alteration to this effect has in fact been made.

THE CHURCHMAN.

SATURDAY, OCTOBER 5, 1833.

BISHOP ONDERDONK'S APPOINTMENTS.

October 13, 19th Sunday after Trinity, Staten-Island, St. Andrew's Church, A. M.; Trinity Chapel, P. M.; 20th Sunday after Trinity, 20, Castleton, Staten-Island; 23d Sunday after Trinity, November 10, St. Ann's Church, Brooklyn.

The Convention of the Diocese held its annual meeting on Thursday, the 3d inst. Divine service was performed by the Rev. James Milnor, D. D., assisted by the Rev. Palmer Dyer. The Rev. P. Alexis Proal preached from Rom. xvi. 3. The Rev. Thos. Meachem, and the Rev. Thomas Clark, Deacons, were admitted to the Order of Priests, and Mr. ——— Griffiths was ordained Deacon. In the administration of the communion, the Bishop of the Diocese was assisted by the Right Rev. Levi S. Ives, D. D., of North-Carolina, the Right Rev. George W. Doane, D. D., of New-Jersey, and the Rev. Thos. Lyell, D. D., of New-York. The Convention then proceeded to business, and 91 clergymen, and 106 lay delegates answered to their names.

The last Episcopal Watchman was accompanied with an extra, containing the report and other documents pertaining to the Church Scholarship Society of that Diocese. This Society two years ago gave a pledge, which they now renew, to defray the expenses of as many applicants, properly qualified to become candidates for the ministry, as might desire their aid for the conduct of their preparatory studies: the money to be refunded as soon as the circumstances of the student enable him to indemnify the Society. Although the notice of the Society's offer was widely spread, and all due efforts were made to enlist the co-operation of the clergy and laity in bringing forward proper objects of patronage, they have had, during the last year, but four beneficiaries. The result has impressed the Board more strongly than ever with the belief "*that it is easier to obtain funds than men possessing the requisite qualifications.*" Most earnestly do we wish that the truth of this remark could be prominently and impressively inculcated on the Christian community. Men and money are both means under the direction of the Spirit; but to put them in any way upon a par is a virtual denial of the moral agency of man and the moral government of God. And yet too many of the measures and too much of the spirit of the age favor the presumption that money is the primary means for the achievement of every benevolent object; that money, once declared on very ancient authority to be the root, has of late been discovered to be the cure and antidote of all moral evil. The truth is that money, however necessary, is a means of *comparatively* small importance. Give us men of the right spirit, men of piety and energy, and money will never be wanting. All obstacles vanish before a lofty and determined moral purpose.

Adverting to the want of ministers, the report holds the following language:

"Were a remedy to be sought for the destitution of the Church, in the introduction to the clerical office of partially educated men, it would only hasten the supply by a very few years; while it would entail on the Church for a whole age the evil of a ministry inadequate to its purpose. The delay necessarily incurred by requiring from the candidates a full academic education, is a trifling evil, compared with that of a half-educated priesthood. When it is considered that the whole collegiate course in this country is but an elementary and imperfect one, all measures must be deprecated which would tend to let down the standard of literary attainments preparatory to the work of the ministry. So laborious and absorbing are the proper duties of a clergyman, that under ordinary circumstances, he has little leisure for literary pursuits, when he has once entered on the duties of a parish."

Festina lente, says the old adage: and how slowly soever the Church may advance under the influence of these discreet counsels, she will be found in the end to have made as much "haste" as is consistent with "good speed." The short-sighted policy of hurrying into the ministry the immature fruits of revivals is doing, without our pale, irreparable injury to the Christian cause; and it is only by an adherence to the judicious views, above given, that our Church is to sustain the reputation, which she has long and deservedly possessed, for a sober and enlightened piety, equally removed from the coldness of skepticism and the fervors of enthusiasm.

The Society, as we have intimated, has adopted the plan of assisting their protegés by loans in preference to gratuities. In an appendix to the report they justify the adoption of this plan by several substantial reasons. First, they adduce that best of all arguments, the testimony of experience, the plan having been tried by the American Education Society, and by several other societies with the happiest results, and having received in its favor the suffrages of those who are best qualified to judge of its merits. They then enforce its excellence by showing that it exerts a favorable influence on the character of the students; encourages habits of economy; operates as a test to ascertain the character of applicants; enables the Society to be more extensively useful by a constant replenishment of its funds, and finally is more acceptable to beneficiaries themselves. The only objection of any weight which can be made to the plan is met and answered in the following terms:

"The principal objection urged against this plan is, that the beneficiary enters the ministry encumbered with a debt which, with an adequate salary, it may be exceedingly burdensome to him to repay.

But supposing him destitute of the means of obtaining an education; the question to be considered is, Can he accomplish his purpose in any other way with *so little* accumulation of debt? For debt to some amount must be incurred, if he has not the means of self-support during the time of study. If he can, application to the Society will be unnecessary. But if he has no other resource, he will gladly receive assistance in the way proposed, and devote the first-fruits of his earnings to re-payment. To one in his circumstances, the remission of interest on three or four hundred dollars, for seven or eight years, and for a longer period if necessary, at the time when he is qualifying himself to live by his own exertions, is surely a very material assistance. Will he complain that *more* was not done in his behalf—that the funds were not advanced as a *gratuity*, instead of being loaned without interest, and without security? Let it be remembered, that the system has been adopted in the presumption that the effect will be to diminish the expenses which, under other circumstances, the student would incur. It induces him to help himself, and his friends to help him. It leads him to form habits of economy and self-reliance, and thus prepares him to 'endure hardness as a good soldier of Christ Jesus;' and these qualities, in the Christian missionary, or the pastor in some laborious station where self-denial is called for, are invaluable. With the exercise of the strictest economy, and the assistance of friends, aided by the avails of manual labor, he will generally be able to enter on his profession with no other debt than that due to the Church Scholarship Society, which the industry of a very few years will enable him to discharge. Is there any hardship in this? That he will be pressed to refund before he is in circumstances to do so, no one supposes. The Society was created, not surely to embarrass the student, but to aid him; and the Directors have the power to grant indulgence where it is manifestly proper."

Colleges.—At this season of the year, when parents are looking about on the higher seminaries of learning, and comparing their relative advantages with a view to a choice in behalf of their children, and while the journals of other denominations are preferring the claims of their favorite institutions, the Churchman, we trust, will not be deemed obtrusive, if he adopt the same course, and direct the attention of his readers to those literary institutions in which Episcopalians may be supposed to feel a peculiar interest. And we do this not in the spirit of party, nor yet with an iota of bigotry, but with the wish to encourage an intelligent preference for those institutions in which the religious partialities and associations of the young, the necessary conservatives of principles yet feeble and unformed, are the least likely to be counteracted or perverted, and in which consequently the best promise is given of the subsequent development of those principles which we believe to be the nearest to truth in their nature, and the most salutary in their operation. The institutions to which we refer are well known, and as it would be invidious to particularize, so it is needless to mention them. None of them can be charged with being sectarian, inasmuch as in none of them is a *direct* influence brought to bear on the denominational preferences of the student: and therefore no objection can be raised to their receiving the patronage of the religious community of every sect. But in all literary institutions there is necessarily an *indirect* influence which causes a bias either toward infidelity or toward Christianity, in some of its existing forms. And those colleges in which the indirect influence is in favor of the doctrines and discipline of their Church, have a claim on Episcopalians, other things being equal, for their preference, and one which, if they have no good reason to reject, we hope they will be ready to admit and to satisfy.

An Abridgment of the Christian Doctrine; with Proofs of Scripture on Points controverted. By way of Question and Answer. Composed in 1649, by Rev. Henry Tuberville, D. D., of the English College of Douay: now approved and recommended for his Diocese, by the Rt. Rev. Benedict, *Bishop of Boston.* New-York: published by John Doyle.

A glance at this work, for a copy of which we tender our very respectful thanks to the publisher, renews the sensation of regret which we have often experienced at the impolitic expenditure of learning and talents in controversy with the Romanists. Protestants are certainly obliged by the zeal and industry, and they have reason to be satisfied with the learning, of their champions; but there can be no doubt that a want of tact in suffering the discussion to be diverted from the high road of manly argument into all the by-paths of sophistry, is prejudicial to the cause. Mr. Breckenridge has well remarked, that he would have reason to be satisfied with the result of his labors if he had merely "brought to view the system of the Church of Rome in her treatment of the Bible." It is enough indeed to have their concession that Romanism is not the religion of the Bible, and that Romanists do not admit the Bible and the Bible alone as the sole standard and pandect of revealed truth. If they are *bona fide* Christians, they will be ready to argue on the ground of Scripture and common sense: this is the ground of the believer in Christian revelation, and it is bad generalship to be decoyed off into the forests and marshes of the enemy's country.

Without bringing into view the small bits of superstition and folly which are scattered throughout the Douay Catechism, we will merely make one or two quotations to illustrate the position we have taken.

"Q. Is not the Church at least too severe in its censures and excommunications against sectaries?

A. No, she is very reasonable and charitable in them: for vicious, passionate and self-interested men sometimes are brought to reason for fear of punishment, and are forced to their own good, when no authority ordained by Christ is able to persuade them to it."

Now it is easy to see that the principle here adopted, and the policy grounded on it, might be defended by a volume of sophistry. But for a plain Christian, it carries its condemnation on its face. It justifies a usurpation of authority which Christ has not sanctioned, and must contravene in its practical operation those maxims of right which now are or ought to be settled as first principles in political philosophy.

We might give others from the chapter on the eucharist—which brings out the *hoc est corpus*, or, as the phrase was afterward very expressively abridged, the *hocus pocus* of Transubstantiation. It is enough to condemn this doctrine that it is in opposition to the well-attested evidence of the senses. If a sophist should attempt to show us that we ought to believe it, we would send him to John Locke, or better still, to some good author of the Common Sense school, and let him learn the first principles of truth. If that failed to bring him to a right mind, we would turn him over to the Tale of a Tub, and let him edify by Peter's demonstrations to Jack and Martin of the identity of a loaf of bread and a shoulder of mutton. And if he were still fierce for argument, why then, with becoming seriousness, we would commend him to the mercy of heaven. Prayer might help him, but not logic. Like an atheist or an insane person, he will argue most ingeniously and for ever: and you can never refute him, for the simple cause that the fault lies not in his reasoning,

but his premises. He who rejects the evidence of his senses, can have no premises in common with a reasonable man; and he who denies the sufficiency of the Scriptures, can have no premises in common with the Christian.

For ourselves, we confess that we do not share in the dread which many feel at the diffusion of Romanism. When we are told of its establishment in the valley of the Mississippi, we answer, better Romanism than infidelity —which will contest and would otherwise occupy the ground. The darkness of Romanism is a darkness which precedes the morn; its lethargy is the torpor of a body which is still alive. We can never forget that it has already given birth to one glorious Reformation, and we consider that as the augury and pledge of another still more glorious, which, in GOD's good time, is destined to follow. Meantime let Protestants practise on a large scale the course which they recommend to their ministers individually, and be satisfied to preach the truth in simplicity. One such clear-headed exposition of truth as Bishop H. U. Onderdonk's charge on the Rule of Faith will do more good than volumes of polemical wrangling. Controversy is good in theory, but bad in practice: when conducted simply with a view to the discovery of truth, it is profitable; but when imbued, as, in fact, it is too apt to be, with a worldly spirit, it will be found that "they who take the sword shall perish by the sword." "I," said JESUS CHRIST, "if I be lifted up from the earth, will draw all men unto me." Let his followers then lift him up from the earth by the example of a heavenly conversation; let them lift him up to the view of the world as the SAVIOUR of all who will come unto him, and albeit they behold him crucified, as erst when he hung on the cross, wtth the Papist on one side and the Socinian on the other, they may still console themselves with the recorded promise that when thus lifted up in the spirit of truth and love, he will draw ALL men unto him.

The Bible Class and Family Expositor; or a Familiar Guide to the Study of the New Testament. Eeing a condensed Summary of the most valuable Commentaries; compiled chiefly from a Work of the Rev. George Holden, A. M. By THOMAS C. BROWNELL, D. D., LL. D., Bishop of the Diocese of Connecticut. Hartford: published by T. Belknap. 12mo. pp. 536.

THERE are two good reasons for either, or both of which, a man of sense is justified in ushering a new book into the world: one is when it is adapted to the peculiar opinions, the other, when it supplies the peculiar wants of the age. In morals and theology first principles are not yet defined and agreed upon, and of course, crude theories and fugitive opinions are afloat, and he who seeks to guide us through them in safety to the haven of truth, proffers an acceptable service. But the present age is eminently practical: knowledge seems to be rated more for its *value* than its *worth*, and is generally prized in proportion as it can be put to some use. Hence a large class of books is calculated to meet, not so much the opinions, as the wants of the age. The present volume is one of this kind. The establishment of Sunday Schools, and other channels of Christian benevolence, have created new wants. The teacher who is to instruct a class must be informed himself. But to what work shall we direct him? Commentaries, to use the word in its common acceptation, are too voluminous and expensive: family expositors are intended rather for devotional purposes: but what is there to meet the specific wants of the Sunday School teacher? Several happy essays, indeed, toward supplying this defect have already been made, but it was reserved for Bishop Brownell to edit a work which answers this end precisely. The Commentary of Holden is said to be in high repute in England. Thomas Hartwell Horne has spoken of it in the most favorable terms, and the emendations of Bishop Brownell enhance its value in reference to the particular object for which it was designed. The Bishop has been at the pains to compare it carefully with other approved commentaries, to expunge much matter of a polemical aspect, and enrich it with many valuable additions. Aware of its singular adaptation to the wants of the times, and anxious that teachers of all denominations should avail themselves of its assistance, the editor has been careful not to incumber it with notes of a sectarian or controversial character. It is printed in a cheap form and without the text; and if it becomes a favorite, as we hope it may, it will be stereotyped and followed by a commentary of similar kind on the Old Testament. There are three classes of readers whose good opinion we would bespeak in favour of the work: first, those who read with a view to private improvement, but disregard learned criticisms, or tedious disquisitions, with which commentaries are generally burthened; secondly, parents who wish a good text book for family instruction; and, thirdly, Sunday School teachers, for whose benefit it is especially designed, and whose labors it will render at once more easy and more efficacious.

THE CHRISTIAN LIBRARY ought not to be confounded with any of the catchpenny publications of the day. It makes its appearance semi-monthly, in a large octavo form, and is calculated to make at the end of the year two large octavo volumes of 576 pages each, at the surprisingly low price of five dollars a year. Generally each number contains nearly an entire work of itself, and it is proposed to publish the best popular works in Christian literature, a preference being given to those which are most recent, or to those which are very scarce. It is evident that such an enterprise can never succeed without a very extensive patronage, and such a patronage, we imagine, it cannot fail to obtain, if the works are judiciously selected. So far we are not aware that any reasonable exception has been taken: the Life of Robert Hall, Smedley's Reformed Religion, and the Life of Cowper, were highly acceptable. The later numbers we have not had time to peruse, but are happy to see among them the admirable essay of Villers on the Reformation, a work little known, but the perusal of which we strongly recommend to all those who seek to imbue their minds with the philosophy of history. An essay is prefixed to Villers, as published in the Christian Library, by Dr. Miller, of Princeton, but the name of the translator is not given. On comparison, however, we perceive it is the translation of Lambert. Why was this preferred to that of Mills, which, we believe, has never been printed in this country? As we have not read either we cannot pronounce on their respective merits, but the very valuable notes of Mills is an argument for giving it a preference. We shall be happy to notice the numbers as they appear.

The Steward's Reckoning: or, a Series of Sermons upon the Tenor and Character of every Man's Account with his Conscience and his GOD. *Also, a Sermon, showing that the Kingdom of* CHRIST *has no Connexion with Civil Governments.* By WILLIAM A. CLARK, D. D., Rector of All Saints, New-York. New-York: N. B. Holmes, No. 262 Greenwich-street.

WE have here a series of sermons preached by Dr. Clark with such acceptance to his congregation as to draw from them the request for their publication. Health, Reason, Time, Property, Influence, the Means of Grace, and indeed all the prominent privileges of the man and the Christian are made by the reverend author the themes of several consecutive discourses. It is very gratifying to witness such a unanimity of sentiment and reciprocity of kind feeling between a pastor and his flock, as the publication of this volume testifies: and we sincerely hope that the congregation of All Saints may be edified in private by the sermons to which they have listened with so much profit in public, and realize the hope, which they confidently indulge, of their being rendered instrumental to more extensive good.

WE are requested to call attention to the following particulars:—

To the Catechism of the Rev. F. H. Cuming, A. M., "designed for the more advanced Sunday Scholars and Juvenile Bible Classes," which is now ready for distribution, and would have appeared much sooner but for the great pains which have been taken to render it generally acceptable.

To the advertisement in another column of a meeting in St. Thomas' Church on Tuesday next, in regard to the instruction of Sunday School Scholars in Sacred Music.

To the fact that the Protestant Episcopal Pulpit for October appears, with its accustomed punctuality: the subject, Divine Truth the Science of Sunday Schools; the author, the Rev. Henry Blackaller, Rector of St. Thomas' Church, Taunton, Massachusetts.

TO CORRESPONDENTS.—Old Paths in our next.

We must decline Candidus: in doing justice to one we fear he has not avoided the danger of giving umbrage to others.

For the Churchman.

MISSIONARY.

THE annexed is a copy of the Report of the Female Education and Missionary Society of St. Luke's Church in this city, presented to the congregation on Thursday evening, 26th ult. The Rev. J. M. Forbes who presided, made a forcible and eloquent appeal in behalf of the society, urging every one to contribute to the utmost extent, his influence, his time, his worldly means, and above all, his ardent prayers, for the promotion of its blessed objects. He was followed by the Rev. Manton Eastburn, who dwelt particularly upon the pressing importance of giving a liberal support to the education branch of the society. He stated from official sources of information, that there are 20 counties in the State of New York without a single Episcopal minister, and a great many other counties with only one in each. He showed that it was from among those who are poor in worldly substance, we must ever look for the brightest examples of Christian character, and that many clergymen who are now the ornaments of the English Church, were indebted for their education to the fostering care of persons unconnected with them by any worldly tie. The reverend gentleman suggested to Sunday School teachers, the opportunity afforded them of bringing into notice youths of piety and talent, who may by the aid of this society, eventually become valuable ministers of the Gospel, and closed with an animated view of the delightful privilege which is afforded to Christians, in being permitted to co-operate with their great Head, in the glorious work of rescuing sinners from destruction.

The meeting was opened and concluded with prayers and hymns, appropriate to the occasion, and it is hoped that the most salutary influence was left on the minds of all present.

Report of the Female Education and Missionary Society of St. Luke's Church, New York.

In presenting their annual report, the managers of the Female Education and Missionary Society of St. Luke's Church, desire first to express their feelings of gratitude to ALMIGHTY GOD, for the increased usefulness of which they humbly hope to have been made the instruments during the past year. Whatever may have been their efforts to subserve the interests of CHRIST's Church, they are alive to the truth, that without his blessing, the time, the labour, the means expended, must have been expended in vain. If the usefulness has in any way been attained the praise is due to Him. "Not unto *us*, O LORD, not unto *us*, but unto *thy* name give glory, for thy *mercy* and for thy *truth's* sake."

In reviewing the proceedings of the past year, the Board of Managers have to report, that the receipts arising from subscriptions, donations, and sales, amount to $497, 47 cents, being an increase over the receipts of the preceding year, of $211, 50 cents. Of the amount thus raised, $72, 30 cents, have been expended in the purchase of materials for the use of the Society. $212, 23 cents, have been contributed to the Missionary Branch of the Education and Missionary Society. And $212, 23 cents, to the Education Branch of the same Society. This last appropriation was expended in the support of two individuals in the General Theological Seminary, both of which are now exercising their ministry in the Church. A balance of 71 cents remains on hand.

It would be an act of injustice to the liberality of the congregation to which they belong, and from which they have derived their means of usefulness, were the managers of this Society to withhold the fact, that notwithstanding the unusual sum derived from their public sale of articles, the annual collection in behalf of the Missionary Society, made in St. Luke's Church but a few days after the sale, so far from being diminished by this circumstance, exceeded any previous collection for the same objects. Whilst, then, such a spirit prevails, they have great cause for thankfulness to GOD. They will go on in the way of their duty *rejoicing*. They but ask for a *continuance* of such support from the congregation, and, as their means will allow, for an enlargement of their bounty. They but ask for what all may give, and grow richer in giving, their earnest and frequent prayers to GOD through CHRIST for his blessing, and they pledge themselves in return, in dependence on *his* aid, to renewed and continued exertions.

All which is respectfully submitted.

MISSION CHURCH OF THE HOLY EVANGELISTS.

AT a meeting of the congregation of the City Mission Church of the Holy Evangelists on Monday evening, Sept. 16th, 1833, Samuel Marvin, Esq. was called to the chair, and J. N. Sayre was appointed Secretary.

The object of the meeting was stated by Mr. William Hinton, and the following resolutions were unanimously adopted:—

Resolved, That whereas the Rev. R. C. Shimeall is now about to resign the charge of the congregation connected with the City Mission Church of the Holy Evangelists to the Rev. Hugh Smith, we, the congregation of said Church, do feel ourselves under obligations to the Rev. Mr. Shimeall for his very faithful, zealous and untiring efforts to fulfil the most arduous task of a City Missionary; which efforts have been crowned with the most signal success in the increase, harmony and prosperity of the congregation.

Resolved, That we hold in high estimation the talents, the ardent and devoted piety, the pastoral visits, the kind attention to the poor and needy, and the very earnest, expressive and feeling solicitude of the Rev. Mr. Shimeall to win souls to CHRIST, and to build up the Church of the Redeemer, for which he is so pre-eminently qualified.

Resolved, That as a mark of our esteem and affection for the Rev. Mr. Shimeall, a committee of five be appointed to address a letter to him, expressive of the feelings of this meeting, and that we constitute him a life member of the City Mission and such other societies of the Protestant Episcopal Church as the committee may advise; and to pay such other marks of respect as may express the kind feelings entertained toward him by the congregation of the first free Episcopal Church in this city, as their Missionary.

Resolved, That Messrs. Samuel Marvin, G. C. Morgan, William Hinton, Jesse Peterson, and Dr. James D. Mead, be a committee to carry these resolutions into effect.

The meeting adjourned.

SAMUEL MARVIN, *President.*

J. N. SAYRE, *Secretary.*

New York, Sept. 23, 1833.

To the Rev. R. C. Shimeall.

REV. AND DEAR SIR,—We, the committee appointed by the congregation of the City Mission Church of the Holy Evangelists for that purpose, have the pleasure to communicate to you the annexed *Resolutions*, by them unanimously adopted at their meeting held on the 16th day of September, instant.

Through us they desire also to express their unqualified approbation of the very faithful and zealous discharge of the duties of your high and holy station as an embassador of Christ.

When you were solicited to officiate in the Mission Church, until a permanent Missionary should be appointed, you unhesitatingly complied without the promise of pecuniary reward, and notwithstanding its interference (for the time being) with the procurement of a fixed settlement elsewhere.

Your disinterestedness, Rev. and Dear Sir, will not go unrewarded. We trust that many souls have been added as seals to your ministry, while you have so devoutly led *our* aspirations through the Redeemer up to the throne of grace; and while you have so ably and eloquently expounded the way of life, and affectionately and earnestly entreated us to make our calling and election sure, you have led us into green pastures and beside the still waters of consolation; and our souls have often been refreshed by the most impressive manner with which you exhibited the love of our dear Redeemer, thereby exciting in our hearts that gratitude which is his due.

While many of the Churches were closed during the summer months, the Mission Church remained open; you its faithful Missionary was three times on each Lord's day and also on Thursday evening, in the desk leading the devotions and in the pulpit preaching (with energy and spirit) repentance toward GOD and faith in the Lord JESUS CHRIST. The poor and needy have been visited and relieved, and the sick and the afflicted have been comforted and consoled by your godly conversation and advice.

You will excuse us, Rev. Sir, if we betray some vanity (for you may be assured of our attachment) when we say that we feel proud of so able an advocate of "Evangelical truths and Apostolic order" having received proper authority by Episcopal Ordination, in the City Mission Church of the Holy Evangelists, to preach the Gospel, where, as in primitive times, the doors are open to all and a *free* Gospel is *freely* preached. A Church where the minister may with propriety proclaim, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat; yea come, buy wine and milk, without *money* and without *price.*" O! may you be endowed with the spirit of him who said, "Go ye out into the highways and hedges and compel them to come in, that my house may be full."

Your unremitting efforts and unbounded success, in fulfilling the very interesting but laborious office of City Missionary, calls forth the respect, esteem and "good report" of all the congregation of the City Mission Church; allow them then to say that they consider you peculiarly well calculated to fill the very important office of a City Missionary.

And now, Rev. Sir, as in the Providence of GOD you are about to bid us farewell, and probably will soon be engaged in another part of the LORD's vineyard, please to accept (as a testimony of our regard) the life membership of the "City Mission," and the "Auxiliary Bible and Common Prayer-book" Societies. The great importance of these institutions of the Church you have set forth, and have strenuously urged upon us the duty of their support, which has resulted in the formation of an association in our Church, which we trust by our exertions and the blessing of GOD, will be crowned with success.

We cannot close this communication, Rev. Sir, without soliciting an interest in your prayers, and giving you the assurance that you shall ever be remembered in ours. That you may soon be called to preside over a portion of the Church which through your instrumentality may be built up in the most holy faith; that your ministry wherever exercised may be crowned with success; and that you may pass through life with a conscience void of offence toward GOD and man, and finally be admitted into the kingdom of the blessed in heaven, is the sincere prayer of the congregation of the City Mission Church of the Holy Evangelists, and as their committee we subscribe ourselves,

Yours most respectfully,

SAMUEL MARVIN,
JESSE PETERSON,
JAMES D. MEAD, } *Committee.*
WILLIAM HINTON,
GEORGE C. MORGAN,

New York, Oct. 1st, 1833.

To Messrs. Samuel Marvin, Jesse Peterson, James D. Mead, William Hinton, George C. Morgan.

GENTLEMEN,—The resolutions passed at a recent meeting of the congregation of the City Mission Church of the Holy Evangelists, expressive of their high regard toward me as their late missionary *pro temp.*, together with the very affectionate accompanying letter through you jointly as their committee, have been received.

To the congregation I beg leave to tender my most grateful acknowledgments for the distinguished favors conferred, in constituting me a life member of the "City Mission," and the "Auxiliary Bible and Common Prayer-book" Societies, and also for their "other marks of respect."

These, together with the expressions of "high estimation" in which, Gentlemen, your letter informs me I am held by the congregation of the City Mission Church of the Holy Evangelists, bring me under the most lasting obligations; and while I live, the remembrance of them will be cherished with the most grateful satisfaction and delight. Sensible am I, Sirs, that they merit conferment upon one more worthy of them than myself. Be assured however, that as an *adopted* son of the true Apostolic Church, efforts on my part through the aid of Divine grace will not be wanting, to serve her in any way that Providence may direct, to the best of my ability, and to avoid whatever might tend in the smallest degree to lessen toward me your confidence, affection, and esteem.

I sincerely congratulate the City Mission Society in the accession to their Missionary corps of the Rev. Hugh Smith, "whose praise is in all the Churches;" and also the City Mission Church of the Holy Evangelists, as the designated field of his future ministerial labors. That he may come to you "in the fulness of the blessing of the Gospel of CHRIST," is brethren, the prayer of Yours respectfully,

R. C. SHIMEALL.

GENERAL THEOLOGICAL SEMINARY.

THE Students of this Institution, and Candidates for admission, will attend at the Library, on Monday, at noon. The latter prepared to exhibit the testimonials required, in order to their admission.

BENJ. T. ONDERDONK,
President of the Faculty.

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

A SPECIAL Meeting of this Society will be held on Tuesday evening next, October 8, 1833, at the Committee Room, Mission Church, Vandewater-street, at half-past 7 o'clock. The members are respectfully invited to attend.

By order of the Executive Committee,

WM. R. WADSWORTH, *Secretary.*
PIERRE E. F. MCDONALD, *Assistant Sec.*

New-York, Oct. 2d, 1833.

EXECUTIVE COMMITTEE.

A STATED Quarterly Meeting of this Committee will be held on Tuesday evening next, October 8, 1833, at the Committee Room, Mission Church, Vandewater-street, at 8 o'clock. The members are respectfully invited to attend.

WM. R. WADSWORTH, *Secretary.*
PIERRE E. F. MCDONALD, *Assistant Sec.*

New York, Oct. 2d, 1833.

BOARD OF MANAGERS.

A STATED Quarterly Meeting of the Board will be held on Tuesday evening, October 15th, 1833, at the Committee Room, Mission Church, Vandewater-street, at half past 7 o'clock. The members are respectfully invited to attend.

WM. R. WADSWORTH, *Secretary.*
PIERRE E. F. MCDONALD, *Assistant Sec.*

New-York, Oct. 2d, 1833.

NOTICE.

A MEETING will be held in St. Thomas' Church, on Wednesday, 9th instant, at half-past 7 P. M., when the Committee appointed at the meeting of the clergy and male officers of the Protestant Episcopal Sunday Schools in this city, "To circulate subscriptions for the purpose of raising an amount necessary to give instruction in sacred music, and to ascertain at what places in the city such instruction could be given," will make their Report. It is expected that several of the children who have been instructed by the plan proposed, will be present, and give a practical illustration of its utility.

The Clergy, Teachers, and all others interested in the object, are invited to attend.

THOMAS BROWNING,
Chairman of the Delegation from the Sunday Schools in this City.

PIERRE E. F. MCDONALD, *Secretary.*

Calendar.

October 6.—18th Sunday after Trinity.
——— 13.—19th Sunday after Trinity.
——— 18.—St. Luke.
——— 20.—20th Sunday after Trinity.
——— 27.—21st Sunday after Trinity.
——— 28.—St. Simon and St. Jude.

INTELLIGENCE.

DOMESTIC.

ORDINATION.—On Saturday, 7th inst., at an ordination held in the College Chapel by the Rt. Rev. C. P. McIlvaine, the Rev. George Denison and the Rev. John O'Brien were admitted to the Order of Priests. The sermon was preached by the Bishop, and the candidates presented by the Rev. William Preston.

At the same time, Mr. Henry S. Smith was ordained a Deacon.—*Gambier Observer.*

CONSECRATION.—On Sunday, 8th inst., St. Paul's Church, Mount Vernon, was consecrated to the worship of ALMIGHTY GOD, by Bishop McIlvaine. Morning service was read by Rev. Mr. McElroy. The sermon was preached by Rev. Dr. Aydelotte. This is a large and commodious Church, and in the infancy of the parish has been erected chiefly by a few individuals at the cost of considerable pecuniary sacrifice.—*Ib.*

Convention of the Diocese of Ohio.—The Convention assembled in this place on the 5th inst., attended by a larger representation than was ever before convened in this Diocese for a similar purpose. Eighteen clergymen entitled to seats in the Convention were in attendance. All but one who were in the Diocese at the time, were present. The Bishop's Address, which will be found in this number, shows the state and prospects of the Diocese to be truly encouraging. The ground of this encouragement, however, respects chiefly the outward means, in the multiplication and faithful use of which, the great end desired—the salvation of souls—may be confidently looked for. These are the building of Churches, the establishment of new congregations, the strengthening of old ones, and the increase of clergymen.

About twenty Churches have been recently completed or are in progress. Nine clergymen have commenced to labor in the Diocese within the past year. Three only have left us. Eight parishes are now vacant, where clergymen are earnestly desired, and would receive competent support, beside many other missionary stations affording most encouraging fields of labor.—*Ib.*

The Diocese of Connecticut—The annual Convention of the Protestant Episcopal Church in this Diocese, the *notice* of which was inadvertently omitted in the two last numbers of the Watchman, will be holden in the city of Norwich, the 8th of October. Notwithstanding this place is somewhat out of the centre of the Diocese, a general attendance of the clergy and lay delegates will, as usual, be expected.—*Ep. Watchman.*

Changes of Clergymen.—In thirty-eight churches there has been within the last eight years, (and this period is selected, as it is now just that time since the *decease* of the last Clergyman, the late Dr. Baldwin,) no less than *twenty-four* changes or removals, all of whom are believed to be now living. The denominations over which the several gentlemen were placed, are as follows: Unitarian, three; Baptists, four; Catholics, five; Episcopalians, six; Orthodox, eight. Of the above, eight of the gentlemen are Presidents or Professors of Colleges. Nine are settled over other congregations. Two are travelling for their health. Two are believed to be agents of important religious associations, and it is not within the writer's knowledge where the remaining three are. Three of our churches are still vacant.—*Centinel.*

The Boston Transcript announces that the Rev. Zechaniah Mead, of Charlotteville, (Virginia,) has been invited to become the Rector of Grace Church, in that city.

FOREIGN.

The cholera was still in London, and raging with great virulence along the banks of the river, in the marshy situations about Lambeth, and the low grounds of Blackwall, Wapping, and the Commercial Road, &c.

The bill for the abolition of colonial slavery had passed both houses of the British Parliament, and only awaited the royal signature to become a law.

On the 23d of August, Dr. Chalmers was thrown from his gig in one of the streets of London, and fell with much violence upon his head. The injury he sustained was very severe.

Lander had returned from the interior of Africa to Fernando Po, in one of the steam-boats, having purchased ten tons of ivory for a trifle. The other steam-boat was left ashore in the Niger. Lander was very ill, and many of the white people of the expedition had died.—*N. Y. Observer.*

On Tuesday, the 30th July, the Lord Bishop of the Diocese consecrated a chapel on the Codrington Trust Estate, a plantation called "the Society," situate in the parish of St. John, in the island of Barbados; and at the same time his lordship consecrated the burial ground adjoining to the said chapel.—*Barbadian.*

On the 8th August, the Lord Bishop of the Diocese granted a license to the Rev. John Holloway Duke as Curate of Trinity Church, in that part of British Guiana called Essequibo.—*Ibid.*

SUMMARY.

The great Moral Change effected by a Sunday School.—About two miles east of Pittsburgh is a church, called New Miner's Church, in a neighborhood known by the name of "*The Coal Pits.*"—There was a prayer meeting in this church at five o'clock A. M.—at nine the school met—afterward there were two sermons preached to "a large and attentive congregation. This neighborhood," says the Herald, "used to be proverbial for its wickedness. All the old inhabitants of Pittsburgh know what kind of a place the "Coal Pits" used to be in former times. To cap the climax, about 7 or 8 years ago a fellow being was murdered in a fray; and a short time afterward two benevolent gentlemen, attached to the Sabbath Schools of Pittsburgh, agreed to try to change the morals of the people, and to do them good; and they went and established a large and flourishing Sabbath School in the very house where the murder was committed, and which has been kept up with little intermission ever since. This excellent means, with the removal of a few respectable families into this neighborhood has produced this glorious change, and literally made "the wilderness to blossom as the rose." At a sacrament of the Lord's Supper, held last sabbath-day in this Miner's church, about 40 consistent professors sat down to the communion table. In view of these precious results, let the friends of the Sabbath Schools rejoice and go onward.—*Christian Advocate.*

It is stated in the Presbyterian, that a new edition of the *Berleburger Bible* has appeared in Germany, which may be taken as an indication of a strong tendency toward mysticism. The work is from a mystical society that flourished one hundred years since, under the latitudinarian tolerance of Count Cassimir. The first folio number was published in 1729; the seventh in 1739. It is levelled against a regular ministry, theological science, church formularies and discipline.—*Ib.*

Primary Schools in Prussia. — Cousin has lately published at Paris a supplement to his account of public instruction in Prussia, containing many interesting facts, derived from documents not yet published, but exhibiting a very complete and authentic view of the schools in that kingdom at the close of the year 1831.

The population of Prussia, according to the last census, is 12,726,825; and there were estimated to be in 1831, 4,767,072 children under 14 years of age. The school age, according to law, is from 7 to 14. The average mortality at different ages is such, that of the children under 14 years of age, three-sevenths are estimated to be between 7 and 14; which would give in Prussia, 2,043,030 children of the school age. The whole number of children in the primary schools in 1831 was 2,021,421,—showing a difference of only 21,609 between the actual number and that required by the law, which aims at the education of every child. And even this difference is satisfactorily accounted for by Cousin, in perfect consistency with the supposition that *all* the children are educated according to the spirit of the law.

To accommodate these children there are in the kingdom 22,612 public primary schools,—of which 21,789 are elementary and 823 medium schools, (so called because intermediate between the elementary schools and the gymnasia.) Of the 823,—481 are for boys, and 342 for girls. Now there are in Prussia 1021 towns, of which only 26 have a population of more than 10,000. So that not only all the towns of 10,000 inhabitants or more, but three-fourths of the others also, have, beside the elementary schools indispensable to the lowest class of the people, "medium schools" for their accommodation. The elementary schools, especially in the country, comprise both sexes, which are usually divided only by being placed in different parts of the same room. In the medium schools the boys and girls occupy different rooms, and have no connexion with each other.

Connected with the 22,612 elementary and medium schools, there are 27,749 masters and mistresses. 22,211 masters and 694 mistresses are connected with the 21,789 elementary schools alone. The mistresses, almost if not quite universally, act only as assistants. Cousin did not find one at the head of a public school.

The schools have been brought under this effective organization by dint of law and power. Parents, guardians, the agents of manufacturing establishments, &c., are required, under sufficient penalties, to show that the children under their care receive proper instruction, and the clergy are not allowed to admit to the communion those who have not spent at school the time required by statute.—*Boston Recorder.*

Geological Course of Cholera.—Mr. Boubee has made some researches into the geology of the countries through which the cholera has passed, from which he remarks, that this epidemic has spread most speedily, and with its greatest intensity, through those districts where the tertiary alluvial earths are the most extensive, while it appears to have been propagated with great difficulty, to have lost its intensity, and even to have been extinguished in those parts where the older and particularly the primordial formations predominate. This coincidence of the course of the cholera with particular geological districts, agrees with the observation pretty well established, that the circumstance of humidity and evaporation favor the development of this being again yielded by a prolonged evaporation, produces a humidity of the atmosphere entirely dependent on the nature of the soil. The older formations, on the contrary, compose ordinary compact rocks, which, being impermeable, can neither absorb moisture nor present it to the atmosphere by evaporation. Sometimes the old formations and volcanic depositions present rocks that are friable or decomposed in particular places, in which cases they will resemble the more recent ones in absorbing and affording moisture, and this circumstance may explain some of the exceptions to the general rule of the cholera adhering in its progress to the modern formations.—*Jour. du Chimie Med.*

Bottling Tears.—In some of the mourning assemblies of the Persians, it is the custom for a priest to go about to each person at the height of their grief, with a piece of cotton in his hand, with which he carefully collects the falling tears, and which he then squeezes into a bottle, preserving them with the greatest caution. This practically illustrates the passage in the 56th Psalm, 8th verse: "Put thou my tears into thy bottle." Some Persians believe, that in the agony of death, when all medicines have failed, a drop of tears so collected put into the mouth of a dying man has been known to revive him; and it is for such a use that they are collected.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations:—

From the Ladies of Leesville, Middletown, New-Jersey, (being the result of a fair,) for the current expenses of the Green Bay Mission, *ten dollars.*

From Christ Church Association for the Promotion of Christianity, New York, per their treasurer, Mr. N. B Holmes, *fifty-four dollars* (of which the amount of three dollars is in articles contained in a small bundle)—designated as follows:—

Green Bay Mission, in cash	$24 75	
in articles	3 00	
		27 75
Domestic Missions		20 50
Greek Mission		4 50
Foreign Missions		1 25
		$ 54 00

From the St. Thomas' Association for the Promotion of Christianity, New York, per their treasurer, Mr. A. B. Neilson, *one hundred dollars.* to be appropriated specially to the objects of the Green Bay Mission.

From Mr. Jacob Shatzell, to reimburse the Society for the cost of a suit of winter clothes purchased by Mr. Cadle for the use of John Michael Shatzell, an Indian boy belonging to the establishment at Green Bay, *seventeen dollars and sixty-two cents.*

From the Rev. Titus Stone, rector of St. James' Church, Greenfield, Massachusetts, a case of articles prepared by the ladies of his parish, for the benefit of the Green Bay Mission, amounting, as nearly as can be ascertained, to *thirty one dollars and ninety-six cents.*

From the Rev. Wm. Gates, of Clifton Park, Saratoga County, through the Rev. Deodatus Babcock, for general purposes, *three dollars.*

The Agent has been requested to acknowledge the receipt, some time since, of a set of Holbrook's complete school apparatus, a donation to the mission at Green Bay from the Sunday School scholars of Christ Church, New York, which has been forwarded to its destination.

JAMES SWORDS, *Agent, &c.*

October 2, 1833.

Contributions and donations will be thankfully received, if left addressed to the agent, at the Book-store of Swords, Stanford, and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, 87 Leonard Street.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

THE Treasurer of the Auxiliary New York Bible and Common Prayer-book Society, acknowledges the receipt of the following amounts:—

For the Disposable Fund.

From Hubert Van Wagenen, per G. G. Van Wagenen, for the gratuitous distribution of Prayer-books	$10 00
From Isaac Carorr, per same, for same purpose .	10 00
	$ 20 00

Stereotype Fund for the Bible.

From J. M. Catlin, per C. H. Roach . . .	$ 10 00

RICHARD OAKLEY, *Treasurer.*

Oct. 2d, 1833.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of the following sums:—

Collections in the Church of the Holy Evangelists in September, ...	$55 50
Quarterly collection on Sunday evening, the 29th of September, ...	126 32
From the congregation of the Church of the Holy Evangelists, to constitute the Rev. R. C. Shimeall a life member of the Society, ...	15 00
	$196 82

L. PHILLIPS, *Treasurer.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 3d, from the following persons, viz:—

Rev. A. Gibbes—Rev. S. S. Lewis—Rev George W. Freeman—Rev. George Upfold, D. D.—Ven. Archdeacon Wix—Rev. John D. Blanchard.

PARISH LIBRARY, VOLUME XIII.

JUST published, by the Protestant Episcopal Press—LIVES, CHARACTERS, and AN ADDRESS TO POSTERITY, by Gilbert Burnet, D. D., Lord Bishop of Sarum: with the two Prefaces to the Dublin edition. Edited, with an Introduction and Notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert and Aghadoe.—First American edition.—Forming 13th Volume of the *Parish Library.*

In press, and will shortly be published, the Fourth and Sixth Volumes of Standard Works.

Also, Bright Beams of Light from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year.

THE CHURCHMAN'S ALMANAC.

THE N. Y. Protestant Episcopal Press have published, "THE CHURCHMAN'S ALMANAC for the year of our LORD 1834; being the second after leap-year, the 58-59th of American Independence, and 49th since the organization of the Protestant Episcopal Church in the United States of America: containing, beside the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistical tables of the present state of the Church and her Institutions."

Price:—6¼ cents *single*—50 cents *per doz.*—4 dollars *per hundred.*

BOARDING AND DAY SCHOOL.

MISS ANGELICA GILBERT continues her School for Young Ladies at 113 Bleecker-street, (near Le Roy Place,) the autumnal term commencing on Monday, the 9th of September.

The Assistant Instructresses, one of whom is a French lady, are of the highest qualifications for this trust, in point of education and experience; and though employing an excellent French master, Miss Gilbert superintends this branch, to aid and advance the younger scholars.

The scientific branches are thoroughly taught, so far as the age and capacity of the scholar permits. Instruction is also given in Music, both vocal and instrumental, and other ornamental branches.

Once in three weeks a review of the studies takes place, and a register of merit is kept, which parents are invited to inspect, and thus take part in the moral government of the school.

Strict attention is given to propriety of deportment, and principles of correct conduct are sedulously inculcated.

The most respectable references will be given to clergymen and other gentlemen, and to parents of scholars.

The bill of terms communicated on inquiry, 113 Bleecker-st.

August 31, 1833. 36—tf.

A Swiss Evening Hymn.

THE following custom is said to prevail among the Swiss shepherds of the Alps.—Every evening at sunset, the shepherd who happens to be the highest up the mountains, and has, of course, the best opportunity of seeing when the sun sets, sounds, with a speaking-trumpet, the following words—"Praise the LORD," which are repeated by all the rest in the same way.

PRAISE, praise the LORD, ho, all the earth!
O! praise the LORD, who gave you birth;
Praise nature all his holy name,
Who wrought your vast and mighty frame.

Praise him, ye hills, ye mountains tall,
Who lets you stand or bids you fall!
Ye mighty streams! of depth untold,
Praise him as to the sea you roll.

Praise him, ye beasts that tread the plain!
Ye finny tribes that swim the main!
Ye wanderers through the fields of air,
O! praise the LORD, who holds you there.

Praise him, ye twinkling orbs of night,
That dance upon the brow of light;
And thou, fair moon—resplendent queen!
That rises 'mid the host serene.

And him, thou blazing king of day!
Praise him with every kindling ray.
Ye clouds that heaven's blue concave throng,
O! praise him as ye sail along.

And thou, unfathom'd, boundless sea,
Sound high your deep-toned minstrelsy;
Praise him who rules the mighty deep,
And bids it roll, or bids it sleep.

And you, ye thunders! dreadful—loud—
Borne swift upon the blacken'd cloud,
Raise high your awful voices, raise,
And speak our mighty Maker's praise.

And thou, ungrateful—sinful man!
Praise him, nor try his ways to scan;
Whose life hangs on his single word,
Praise, praise, vain man! O praise the LORD!

SUNDAY SCHOOLS.

HUMBLING RECOLLECTIONS OF A SUNDAY SCHOOL TEACHER.

PROBABLY there are very few, professing to be Christians, who can look back upon their life, ever since they hoped in the mercy of CHRIST, without humbling recollections. For my own part, I cannot look back without much grief and self-abasement. There are many steps which, were it possible, I would most gladly retrace. I will mention one of those recollections to which I refer.

In my younger days, peculiar circumstances led me to open a Sunday School in a neglected neighborhood. At first the project was ridiculed, and by many greatly opposed. But ridicule and opposition gradually melted away, and in a short time I had over 70 scholars. The room in which we met was an unfinished chamber of a poor lame woman—the only place that was offered. The floor was not nailed down, and neither ceiling nor plaster had ever been seen in the chamber. The chimney passed up in the centre, and the bare rafters were over our heads. Yet never did I see brighter or happier faces than among the little groups which I regularly met. They lived so far from meeting that few could attend, or rather their parents felt too indifferent to carry them, so that their sabbath school embraced all that was sabbath to them. It is now many years since, and I suppose they have all grown up, or have been removed into eternity ere this time, but I can never forget this, my first Sunday School, nor the individual countenances of which it was composed.

One sultry sabbath I had walk out to meet my school, and at the close of their recitations, found myself weary and unwell. The children were expecting me to give a history of the holy sabbath from its first appointment, and tell them *why* GOD appointed it, and what were our *duties* in regard to it, for so I had promised them I would do, and so in fact I had prepared myself to do. But being weary and feeling unwell, I told them that for these reasons I should defer it to the next sabbath. While making this apology, I noticed that a bright little boy, sitting near me, looked greatly disappointed; he had expected to hear about the holy sabbath. O, had I remembered that CHRIST taught the poor woman of Samaria, notwithstanding he was weary and faint, should I not have done differently?

The next sabbath came and my school were again coming together. On arriving at the house, instead of finding them all quietly in their seats as usual, I found them grouped around the door, some sobbing, others looked frightened — all silent. On inquiring into the cause, they told me that little —— had just been killed by the mill! This was all they knew about it. At the head of this little flock I went to the house where the child lived. At the door I was met by the father of the boy, who was wringing his hands in agony, his face swollen and red, his eyes sunken and glaring, and his breath loaded with the fumes of ardent spirits.

I led my scholars into the opposite room. They seemed to breathe only from the top of their lungs. I took away the white napkin, and there was little ——, a mangled corpse! The children were all hushed as they gazed. The little girls lifted their handkerchiefs and their aprons to their faces. The little boys wiped their eyes with the sleeves of their jackets. For some weeks it had been very dry, and the streams had become low, but during the preceding day and night a heavy rain had fallen. A mill on a small stream near by, which had stood still for some time for want of water, was put agoing early on the sabbath morning. I need not say that the miller had no fear of GOD before his eyes. About an hour before Sunday School usually assembled, little —— had gone down to the mill stream to bathe. The child had never seen his parents sanctify the sabbath. He swam out into the stream—the current was strong—too strong for him—he raised the cry of distress—the miller heard him, and saw him, but had no presence of mind. The current swept along—the child struggled—again cried for help—the waters rushed on—he was sucked down the flue—the great mill wheel rolled around—and he was instantly crushed and dead! Scarcely had his last cry reached the ears of the miller before his mangled corpse was in sight. *It was the same little boy that had looked so disappointed on the preceding sabbath, because I omitted to talk about the holy sabbath.*

While standing beside the lifeless clay of this fair child, with all the children around me, my reflections were awful indeed. It seemed as if every child would cry out, O, had you kept your word, and told us about breaking the sabbath, he would not have gone into the water—he would not have been killed. It seemed as if the lips, though sealed by the hand of death, would open and upbraid me for my neglect. Had I been faithful and not put off my duty, probably his life would have been spared—perhaps an undying soul would have been saved from the guilt of being an everlasting enemy of GOD. What sacrifices would I not have made, could that child once more have gone into the Sunday School. I have never been able to look back upon that scene without great pain. I have sometimes mentioned it to teachers of Sunday Schools, and by it urged them never to put off till the next sabbath any duty which may be performed on this. And since I have been in the ministry, I have frequently recalled that sabbath, when I felt weary and feeble, and tempted to put off some duty to a more convenient season, and truly thankful shall I feel, if, at the great day of account, it may be seen that this simple narration shall have quickened any in duty.—*New-York Observer.*

From the Sunday School Teachers' Magazine.

THINGS WHICH I LOVE TO SEE.

I LOVE to see the Sunday School teacher interested in his work: I love to see him addressing his pupils as though he believed them immortal, and in continual danger of perishing. I love to see him endeavoring to make them regard the Bible as infallible and eternal truth, by which all opinions and characters must be tried. I love to see him pointing them to the Lord JESUS CHRIST—the sinner's only hope—the propitiation for the sins of the whole world. I love to see him exhibiting to them the Lord JESUS CHRIST as possessed of all excellence in himself—the one altogether lovely, and the source of all loveliness and excellence in his creatures. I love to see him reminding them of the duties which they owe to GOD, to their parents, to their teachers, and to each other: and that they must hereafter render a solemn account for the manner in which they meet these duties. I love to see him presenting to their minds the guilt and danger of remaining at a distance from GOD, and by all the pressing motives which heaven, earth, and hell can furnish, beseeching them to flee from the wrath to come, and lay hold upon eternal life. I love to see him in humble dependence, lifting his heart to GOD in prayer, for those influences which will best enable him to teach, and render his instructions effectual upon his scholars. And while he is thus indefatigably bent in doing all in his power to secure the salvation of his youthful charge, I love to see him taking care not to neglect the salvation of his own soul, lest, like the Church in the allegory of Solomon, he be compelled at last to say—"They made me a keeper of the vineyards; but mine own vineyard have I not kept." A.

THE MINISTRY.

From Bishop White's late Work on the Ordination Offices.

THE DUTY OF THE CLERGY IN THE SOLEMNIZATION OF MATRIMONY.

THE next service is the solemnization of matrimony. In this, there are not only ecclesiastical, but also civil laws to be regarded. The latter being different in different states, their bearing on the subject shall be treated of only as they stand in this State.*

If a clergyman should solemnize marriage under any legal impediment, he is liable to the very moderate fine of £50. What ought to be far more important to him than any fine which might have been imposed, he brings a stain on his character; and, so far as that of the Church is implicated in his, on her's also. But the worst consequence of all to him, is that it ought to be a burden on his conscience. It is a great oversight in the legislature, or rather, according to what has been learned from respectable authority, the effect of a mistaken opinion on the subject, that the laws do not inflict a punishment adequate to the offence. In England it is transportation: and if this should be construed by any as derogatory to the clerical character, it is here rather believed to be intended with a directly opposite view. No reason can be given why the punishment should not be something both of loss and of disgrace, where the minister either knows of the impediment, or does not take such means of information, as the nature of the case requires. In the case of young people in particular, the joining of them in marriage without the consent of their parents or guardians, there being no imposition to plead, or the imposition being such as is invited, by there being no demand of proper testimony from proper persons, is an invasion of domestic rights, which ought to cover the doer of it with infamy. Accordingly every minister, recently ordained, should be admonished to avoid so great a crime and so great a scandal. Let him remember, that the only reason of introducing a religious service, to accompany a contract which, without it, would be both lawful and binding, is to give solemnity to the transaction; and that, therefore, when it is prostituted to the covering of illegality and of undutifulness, the baseness of the deed consists not only in an invasion of another's rights, but in a prostitution of all the holy solemnities of religious worship.

Sometimes an apology for such conduct is grounded on the loose footing on which marriage rests: the licenses issued by government being notoriously without the sanction of law, so that if a clergyman proceed on such an instrument, it does not acquit him of fault in an illegal marriage; and neither is the requiring of it exacted of him in a marriage unquestionably legal. Were the writer speaking on this point as a citizen, he would contend that it is mistaken policy. But addressing himself to a clergyman, he says, that in his character there is no reason to complain. All that a clergyman can have a right to expect is, that in the religious society of which he is a minister, marriages celebrated by him agreeably to the rules of his Church, and not interfering with the civil rights of any member of society, shall be valid. Has the legislature interfered to forbid this? It will not be pretended. But for whose sake is there this authorized sufficiency of his marriages? Certainly it is not for his personal advantage, but in tenderness to the religious freedom of his society. Now, in that section of his society which is more immediately under his pastoral charge, there is little probability that he will be deceived in the celebrating of a clandestine marriage. Or, if there be use in any further scrutiny than his own, it may be provided for by the society, without legislative interference. In what way, then, would he be benefited by a legal and legalizing license? It is, as solemnizing the marriages of persons of various descriptions, who may be unknown to him until their appearance in this business. Now, it is not said, that he is to refuse such persons, if there should be offered to him sufficient evidence of their right to dispose of themselves in marriage. But it is contended, that if he avail himself of the privilege which the laws of his country indulge to him, he has no reason to complain of the condition of not invading the rights of others. He may reject, if he please, both the privilege and the condition attached to it. The matter would be otherwise, if the solemnizing of marriage within his communion were attended by dangers which neither he nor they could guard against. They reasonably consider it as a part of their religious freedom, to conduct such a transaction under the auspices of the rites of their ecclesiastical system.

These sentiments are expressed in order to show how evidently inexcusable a clergyman is, who, in any instance, neglects the obvious means of information; much more, who keeps an open office for almost all comers: it being understood, either that no questions will be asked, or that the answers to them will be received, without the knowledge of the characters of those on whose testimony so important a transaction is to be bottomed. It is not here meant, that a clergyman is to go about in quest of evidence on the merits of the case before him. There would be a lessening of himself in so doing. The evidences of the competency of the parties to dispose of themselves should be brought to him; and, in failure of this, he should refuse. When the domestic peace of any of his fellow-citizens may be affected by his determination, it surely ought not to be made upon evidence which no dealer would trust to, as security for payment for his wares.

It will be proper to apprize the minister of some requests, which are occasionally made by parties applying to be married, but which should be uniformly and positively rejected.

One—and that pre-eminently inadmissible—is the omission of the charge addressed to the consciences of the parties. Why should there be reluctance to the hearing of this, if there be no wound too tender to be touched by such a probe? The answer will probably be, that the solemnity attached to this part of the service, is too much for such a season of sensibility. But is there not the same objection against calling on GOD in prayer, or the giving of the benediction in his sacred name? There cannot be shown any difference in the two cases, except that there is a sentiment running through the charge, which may fall very heavily on the consciences of some persons, but which lights with entire harmlessness on the consciences of others. This is not intended to imply, that in all cases in which the charge is wished to be omitted, there is a consciousness of a prior engagement. In some requests to the effect here known to have been unsuccessfully made, there has been confident belief of the contrary. In these cases, the requests may be imputed simply to the desire, which is apt to possess the minds of some young persons, that, on these very interesting occasions, they may be indulged by a brevity not promiscuously granted: and were the service reduced statedly to two sentences, there would be the requests of some, that it might be reduced to one sentence, in regard to them. The result of the whole is, that the minister ought not, on any occasion, to dispense with the charge. He must have had very little intercourse with the world, if he have not seen reason to believe, that some young people make and break matrimonial engagements with a levity that is utterly inexcusable. If he indulge a few by the omission in question, from the confident persuasion that they are not implicated in former engagements, he must extend the indulgence to all who ask it, against whom he has no knowledge that they are pre-engaged, otherwise he offers insults. Thus he is drawn on to throw down one of the most important barriers against criminal connexions; which, no doubt, have often been prevented by the circumstance of the solemn appeal; which must also be made to ALMIGHTY GOD, for what they know to be contrary to truth. It is not often, indeed, that either of the parties has shrunk from the question, when actually proposed; although even this has sometimes happened. But how often the anticipation of the question may have interfered to prevent a contemplated marriage, is more than any one can ascertain.

Another request occasionally made, is for the dispensing with a repetition of the words put into the mouths of the parties by the service; it being sufficient, as they think, to assent by signs; or, at most, by the monosyllable—Yes. As there may be occasions, on which one of the parties may find some plausible pretence to countenance the allegation, that he or she did not understand the import of the words addressed to them; and as it is probable, that the requisition has been made for the very purpose of guarding against such abuse; the adhering to the requisition is important, independently on the circumstance of its being part of the service. Doubtless in many marriages, probably in the greater number of them, there can hardly be contemplated the possibility of the evil here referred to. But for a reason already given, there cannot be different forms of service for different persons.

Sometimes also it is requested, that the modesty of the bride may be spared by a performance of the service in almost entire darkness, there being but little light, and that from an adjoining room or an entry. Now, let it be asked—How can the minister, with a good conscience, record such a marriage, in a book expected to pass in evidence in a court of justice? Further, what reason is there to expect, that a book, understood to be so kept, would be admitted as evidence? And still further, can a clergyman, if hereafter called on to prove the marriage, swear to a fact of which he has not had the evidence of any one of his senses? If people are so thoughtless as to commit their reputation, and the future interests of their families to such hazards, a clergyman ought to be so far a better guardian of them, as not to injure them in the very act of discharging a sacred duty.

The same sentiment applies to another request, occasionally made, of being married without witnesses. There are varieties in human affairs, in which this would shake the validity of the transaction: and if a man and a woman can reconcile themselves to such a species of "Felo de se," there is no need that a clergyman should make himself accessory to the fact: and—let it be still added—independently on the circumstance of its being otherwise ordered by the Church.

There might be here brought forward some very important questions on the subject of marriage; especially as concerns the degrees within which the connexion is allowable, and the just causes of divorce. But they are avoided; because, as they are matters which ought to come before some future General Convention, agreeably to the recommendation of a former body of that description, it is not wished to give a pledge which may possibly be an impediment to a future impartial judgment. But it will not be inconsistent with this caution, to mention what has been all along the opinion and the practice of the present speaker, in regard to the ecclesiastical institutions now existing. He considers all which existed before the American Revolution as continuing after it, until altered by competent authority. Whatever related to the jurisdiction of the mother country, whether civil or ecclesiastical, was repealed by the act of Providence, which severed the American Church from her jurisdiction. Since that event, every part of the system has been under review, with the single exception of the table which relates to marriage. During the continuance of this state of things, it is here thought that there should be adherence to the former regulations. But let it be further noted, that although the subject has not been acted on by any General Convention, in the form of canons: such a body have given their opinion in a resolution, that it is contrary to the law of GOD to join in marriage any person divorced for any other cause than that of adultery. The violation of this principle, by any clergyman possessed of a knowledge of the prohibiting circumstance of prior marriage, would be a virtual renunciation of Christianity. And he would do the same explicitly, if the changes of human policy should render it advantageous to him.

There shall be taken occasion to intimate the importance of the conventual provision, for the registering of every marriage. It exacts but little trouble to the clergyman; but may prove of the utmost importance to the rights and to the reputation of the marrying parties, as the present speaker has witnessed in a multitude of cases. He will so far look back to the former subject of baptism, as to remark, that the like importance, not indeed of reputation, but of pecuniary and of landed rights, attaches to that subject also in respect to registering. The want of a general civil provision, operating to the effect of registering, so far as marriages are concerned, will, it is here thought, be severely felt throughout the United States, at some future time.

* Pennsylvania.

PRACTICAL.

From the Friendly Visitor.

LETTER TO A YOUNG FRIEND ON CHRISTIAN WATCHFULNESS.

"Watch unto prayer." "Ye shine as lights in the world."

"So let our lips and lives express
The holy Gospel we profess;
So let our works and graces shine,
To prove its doctrines all divine."

MY DEAR YOUNG FRIEND,—It has given me great pleasure to witness your steady and persevering attendance upon the means of grace, and to know also that you have received a blessing to your soul, in thus seeking in GOD's appointed way. It is a great privilege, my young friend, to have been drawn to the Saviour at this period of your life. O! may the dedication of yourself to his service never be forgotten by you; and as you grow in years, may your light shine to all around, and thus prove by your holy conversation and godliness, that you were really sincere in the profession you have recently made of your attachment to the Lord JESUS, and devotedness to his service.

I send you a very important, though small treatise, entitled "The Christian's Directory," which I most particularly recommend you frequently to read; it is written by an old author, and is distinguished by that solemn and spiritual fervor which often is found in similar writings. The various particulars are well worth the careful perusal of all who wish to walk uprightly and closely with the LORD; it is impossible for our light to shine in our daily calling, unless we walk with GOD and seek fervently the Spirit of CHRIST. We shall meet with a great many things in the journey of life, that will ruffle our peace and disturb our minds; and these things will tempt us to manifest our own spirits, and our tempers will be contrary to the Spirit of CHRIST, unless we live near the throne of grace, and exercise daily and hourly watchfulness over ourselves. And how painful will it be for the way of truth to be evil spoken of by your want of spirituality and watchfulness. You now, my young friend, have probably professed to be entirely devoted to the LORD, and you invited by that act the scrutiny of friends and enemies. You in effect said to all around, "I am a Christian; from henceforth you are to expect from me conduct consistent with that holy name. I am no more of the world, I am dead to its pleasures and vanities. I am on the LORD's side, and you may now expect me to exert every power and faculty in promoting his cause." Now these are the declarations your public profession has made to your family, the world, and the Church of GOD; and let it be your daily concern to prove that it was the love of CHRIST moved you thus to devote yourself to him; let it be seen by your consistency in the family, your deadness to the world, and your diligent improvement of the talents committed to your charge, that you bring forth the fruits of holiness, that you mind heavenly things, and that it is your meat and drink to be a follower of the Redeemer, who went about doing good. In these active duties and holy fruits and tempers, may your life be spent; and may the union now formed with the Church of CHRIST on earth, be permanent until death shall introduce you into the Church triumphant, to meet with the redeemed, in ascribing all the glory of your salvation, "to Him who sitteth upon the throne, and to the Lamb for ever."

These, my Christian friend, are my desires for you; and I hope that your peace will abound; and that you will be favored with an assurance of your interest in the Saviour's love. Do not be contented with what you have as yet felt; but be pressing on to know more and to feel more, and aim to have the Holy Spirit bearing witness with your spirit that you are born of GOD. This has been the favored enjoyment of many, I wish it were of more; but it is only by watchfulness, and self-denial, connected with fervent, persevering prayer, that this is to be obtained. A valuable blessing should be fervently sought; the more valuable in its nature, the more pains is it worth taking to aim to secure it; it is so we judge in earthly things, and surely it is so in spiritual things. We read that the two disciples, when they wished the Saviour to abide with them, were in earnest; they constrained him, it is said, saying, "Abide with us;" and they gained the blessing they desired. Let this be your conduct: pray that the Lord JESUS may be with your spirit; pray that the Holy Spirit may dwell in you, as in his temple; pray that his holy influences may be so felt by you, that holiness may be all your desire; that sin, in every form of temptation, worldly-mindedness, and indifference, may be the object of your hatred; and that you may seek to be holy even as your Father is holy, who has said, "Be ye holy, for I am holy." O! my dear young friend, be concerned, that your grace should be in constant exercise, so that GOD may be glorified.

But I must close; and in doing so, I would say in the words of the little treatise I recommend, "Never let the world occupy GOD's room in your heart. Be not a stranger to yourself. Put a high value on precious time. Go to CHRIST with all your sorrows. As you expect to live with him in heaven, study to live with him on earth. Draw all your strength from him. Begin and end every day with GOD. Live in the world as a stranger, and sojourner to a better country. Improve the talents GOD gives you for his service and glory; pity those who are strangers to CHRIST, and strive to bring them to him. Study much the Gospel lessons of denying yourself, and exalting the grace of GOD. Walk contentedly in every condition: GOD hath said, 'I will never leave you nor forsake you.' Be watchful against all sin, particularly that which most easily besets you; the enemy of souls knows on what side to attack you with most success. Guard against all sins of omission. Grieve not the Holy Spirit; but be looking forward to the end of your faith, even the salvation of your soul, and eternal glory in the kingdom of heaven." Finally, press forward, and so shall you know, if you follow on to know the LORD.

FAREWELL.

"REMEMBER THE POOR."

THIS divine command becomes more interesting, if possible, as winter approaches. The number and wants of the poor are multiplied. It has always been the custom of the Church to give regularly for the relief of the poor in its communion. It is among the holiest and noblest charities on earth, and it does one's heart good to see it promptly and liberally observed. These remarks have sprung, in part, from observing of late the collection for the poor which is taken up every month in all our churches, after the congregation is dismissed, and just before the sacrament is administered. This is our custom; and a noble one it is; and nobly do some observe it; and we have reason to believe all do well. * * * The poor constitute one of the peculiar legacies which CHRIST left to the Church, and the charge of the Church at Jerusalem to the apostles was, "Remember the poor," which Paul said he "was forward to do."

We have also noticed that nearly every one, preachers and people, cast in their monthly silver offering for the "poor among them." Blessed charity. The LORD will not forget their works of faith and labor of love which they do for his name's sake. So says St. Paul. Will ye not, Christian friends every where, continue and increase in your offerings for the poor? "He that giveth to the poor lendeth to the LORD: he will repay him again." It is a religious duty, and must be well performed. Think of the sorrows your offerings will assuage; the tears they will chase away; the poor shivering orphans and oppressed widows they will warm and feed. Think how sweetly you will sleep in your own well-built and well-furnished chamber, when you can say to your own heart, as you listen to the whistling of the winter winds and the driving sleet and snow, many poor fellow-beings are made comparatively happy by the monthly offering for the poor on the last sacramental occasion. How satisfying to think that our offering too has a part in this blessed work of relieving suffering humanity.

We never think on this moving theme without remembering also that we ourselves, or our descendants, may be reduced to the necessity of eating the bread of charity. We or these may yet feel our dependence on the Church's offerings for the poor. Our hearts feel keenly while we think of the possibility of this; but the history of the world will show it not only possible but probable with some of us who now forget not the monthly offering for the poor. Let us be faithful in this matter, and the LORD will remember us when our hour of need may come.

But the occasion is one which doeth the heart good to give; it is just before we commemorate the dying love of Him "who though he was rich, yet for our sakes became poor," and "had not where to lay his head." On the eve of his dreadful sufferings he said, "The poor ye have always with you." How fit is it then that we should remember the poor just as we are going to commemorate the unparalleled sufferings of our Lord and Master. Let us not, as Christians, lay up for ourselves treasures on earth, but let us lay up for ourselves treasures in heaven by doing good, and being ready and willing to contribute much of our abundance, and a mite of our penury.—*Christian Advocate.*

A PARENT'S OPPOSITION.

IT is a cruel kindness which would sacrifice the interests of the soul to a temporary pleasure; or hazard them all for the sake of its own selfishness. And yet we have reason to apprehend that the scenes of another world will tell many a story of wo in the history of the soul, touching this very point.

"I was present,"—said a worthy minister of the Gospel, on an occasion which introduced this subject,—"I was present where an instance of this kind made a painful and indelible impression on my memory: An accomplished and amiable young woman, in the town of——, had been deeply affected by a sense of her danger. She was the only child of a fond and affectionate parent: and the deep impression which accompanied her discovery of guilt and depravity, awakened all the jealousies of the father. He dreaded the loss of all that sprightliness and vivacity which constituted the happiness of the domestic circle. He was startled by the answers which his questions elicited; while he foresaw,—or thought he foresaw—a fatal encroachment on a hitherto unbroken tranquillity. Efforts were made to remove the cause of disquietude: but they were such efforts as unsanctified wisdom directed. The Bible, at last—O, how little may a parent know the far-reaching of the deed, when he snatches the word of life from the hand of a child!—the Bible and other books of religion, were removed from her possession; and their place was supplied by works of fiction. An excursion of pleasure was proposed, and declined. An offer of gayer amusement shared the same fate. Promises, remonstrances, and threatenings followed. But it was the unhappiness of the father which completed the inducement to compliance.—Alas! how little may a parent be aware that he is decking his offspring with the fillets of death, and leading to the sacrifice, like a follower of Moloch!—The end desired was accomplished. And all thoughts of piety, and all concern for the future, vanished together. Less than a year shifted the bright scenes of domestic peace. The fascinating and gay L— M—was prostrated by a fever that bade defiance to medical skill. The approach of death was unequivocal; and the countenance of every attendant fell, as if they had heard the flight of his arrow. I see, even now, that look directed to the father, by the dying martyr of folly. The eye seemed glazing,—and it was dim in hopelessness; and yet there seemed a something in its expiring rays, that told reproof, and tenderness, and terror in the same glance. And that voice—its tone was decided, but sepulchral still—"My father,—last year I *would* have sought the Redeemer.—Fath—er—your child is."—Eternity heard the remainder of the sentence; for it was not uttered in time. And the wretched survivor saw before him the fruit of a disorder, the seeds of which had been sown when his delighted look followed the steps of his idol in the maze of a dance. O, how often, when I have witnessed the earthly wisdom of a parent banishing the thoughts of eternity, have I dwelt on that expression that seemed to arise from a season of departed hopes—"last year I would have sought the Redeemer!"—*Dr. Henry's Letters.*

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